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NOTES, QUESTIONS AND ANSWERS

ON

THE COLLECTS.

FOR THE SUNDAYS AND PRINCIPAL HOLY DAYS.

REVISED AND ADAPTED TO THE AMERICAN PRAYER BOOK.

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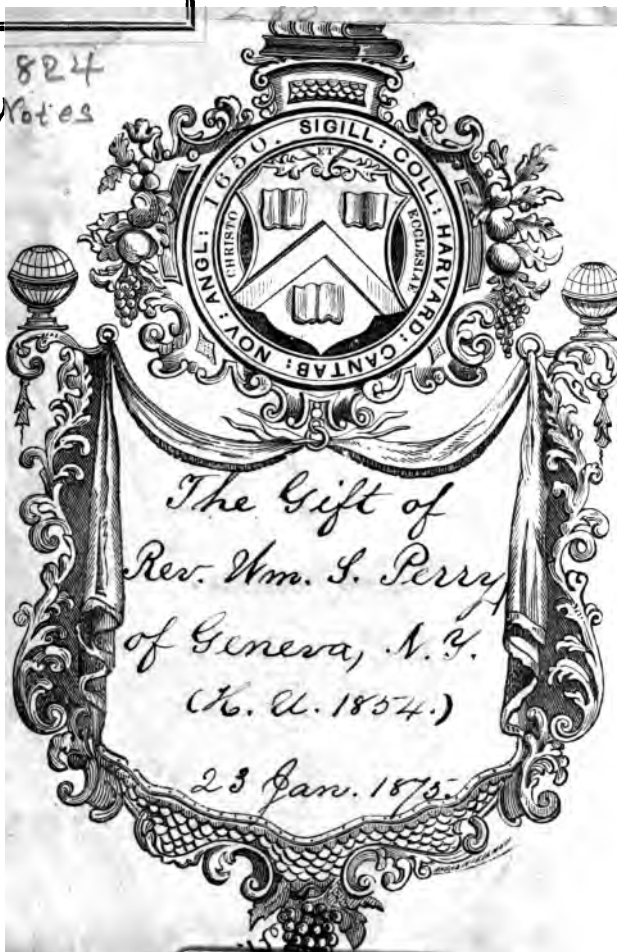

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(11.11.1954.)

During the progress of a Lesson, the Scholars should refer to the Texts in their Bibles, or to the passages in their Prayer-Books, whenever reference is made to them in the pages of this work. It is presumed that the Teacher will not limit himself to such questions as he may find already framed for him here; for, as he will see, the Author has in many cases simply suggested the direction which they may take, and has left the Teacher, whenever he has found a mine of thought, to work it himself. And surely in a subject like that of which this book treats, a mine of thought may be found in every direction, which will not fail to repay the careful worker.

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THE AMERICAN EDITOR'S NOTE.

In preparing this Edition for the press, the first object of the Editor was to make such verbal changes as were rendered necessary by the variations of the American Prayer-Book from the English. It was, however, soon found that these changes were more extensive than was at first supposed, and the opportunity has been taken to make some other slight corrections and alterations, which, it is hoped, will make the work more useful to the Church. Notwithstanding this, those who have used the English edition—the popularity of which has led to this re-print—will find the book substantially the same as before.

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NOTES, QUESTIONS, ETC.,

ON

THE COLLECTS.

INTRODUCTORY NOTES.

FEW portions of the Prayer-Book are more popular than the Special Collects which are used on Sundays and the chief Holy-days. They are associated with the earliest lessons and impressions of childhood. The young, the middle-aged, the old, the traveller, the sick, the bereaved, rich and poor, have all employed them in their private or their public devotions. They have helped to smooth the brow of persons in bodily pain, to comfort the penitent, to support the dying. Their beauty, their simplicity, and their comprehensiveness, have been justly extolled by many persons, and even by some who do not use them in public worship. Writers have sought the aid of imagery to express their admiration of them. "Gems," "pearls," "heart-breathings," "flowers of devotion," are a few of the terms which have been applied to the Collects, but each and all of these expressions must be regarded as a feeble description of their value as brief but solemn addresses to the Throne of Grace.

The antiquity of many of the Collects should be noticed. St. Jerome (born in A. D. 345 at Strigna, or Stridona, on the confines of Pannonia and Dalmatia, educated at Rome, and long resident in a convent at Bethlehem,) is known to have selected several of the portions of Scripture appointed in our Prayer-Book as Epistles and Gospels. As many of the Collects are framed from the portions so selected, may we not conclude, as several writers have concluded, that St. Jerome himself composed the Collects in question? Doubtless, however, those which St. Jerome may have composed, have un-

dergone various revisions and alterations, more particularly when they were incorporated into the ancient 'Sacramentaries.'

Of these Sacramentaries, three are conspicuous:—(1) The *Sacramentary of Leo*, A. D. 483; (2) The *Sacramentary of Gelasius*, A. D. 494; (3) The *Sacramentary of Gregory*, A. D. 590. A considerable number of the Collects may be traced to one or more of these Sacramentaries.

Eight of the Collects used on Sundays, and almost all those which are used on Holy-days, are modern, having been drawn up and inserted in the first Prayer-Book of Edward VI., in A. D. 1549. But with reference to the ancient Collects—the Collects compiled from ancient forms—it should be observed that we have derived them from the Sacramentaries mentioned above, through the medium of a small Service-book drawn up in A. D. 1085 by Osmond, Bishop of Salisbury and Chancellor of England. This Service-book, entitled '*The Use of Sarum*,' was mainly founded upon the Sacramentary of Gregory, which St. Augstine introduced among the converted Anglo-Saxons some time after his landing in A. D. 597. This '*Use*' is noteworthy, because it contained not only most of the Collects, and many of the other forms in our present Prayer-Book, but also because it was the foundation or the framework of what is termed the First Prayer-Book of Edward VI.

The following are the principal dates of the compilation and revision of the Prayer-Book, and they are inserted here to distinguish the compilations and revisions which will occasionally be referred to in the subsequent pages.

Compilations and Revisions.

	A. D.
1. Sacramentary of Gregory, ...	590
2. St. Augustine's Book founded thereon, . . .	596
3. 'Use of Sarum,' drawn up by Osmond, . . .	1087
4. 'Godly and Pious Institution of a Christian Man,' or the 'Bishops' Book,'	1537
5. 'A Necessary Doctrine and Erudition of a Christian Man,' or the 'King's Book,'	1543
6. The 'King's Primer,'	1545
7. 'An uniform Order of Communion.' (A Communion Office,)	1547

8. The First Book of King Edward. (This was a complete set of Offices for Sundays and Holy-days,) 1549
9. 'Second Book of King Edward,' 1552
10. Second Book of King Edward, Revised on the Accession of Elizabeth. (Act of Uniformity,) . 1559
11. Revision at Hampton Court Conference, . . 1604
12. The Prayer Book for Scotland, ... 1636
13. Revision by the Savoy Conference, ... 1661
14. Revision by a Commission, whose changes, however, did not take effect, ... 1689
15. The "Proposed Book" of Common Prayer—proposed and recommended by the General Convention—was never in general use in the United States, ... 1785
16. The Book of Common Prayer, etc., according to the use of the Protestant Episcopal Church in the United States of America. 1789

The title "COLLECTS," has been given to the brief prayers so distinguished, to show that they were either *collected* out of Holy Scripture, or out of the ancient 'Sacramentaries.' In connection with the former of these reasons, compare the Collects for the First and Second Sundays in Advent, and the Collect for Quinquagesima, with their correlative Epistles and Gospels.

In the first Prayer-Book of Edward VI., an *Introit*, or Psalm, to be sung at or before the commencement of the Office for the Holy Communion, was prefixed to each Collect. At the revision of that Prayer-Book, in A. D. 1552, by Martyr and Bucer, two German divines, the Introits were removed. The Lessons also that were arranged under the same heading with the Collects, were then placed in the Calendar of Lessons.

The Rubric in the English Prayer-Book enjoins that "*the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before*"—and a trace of this remains in the American Prayer-Book in the direction that *the Collect of the Nativity shall be said continually until New Year's Eve.*

First Sunday in Advent.

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his Glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

Notes.—The Collect for this day was drawn up in A. D. 1549. It was not altered by Martyr and Bucer in A. D. 1552, nor by the Savoy Conference in A. D. 1661. It stands therefore in the form in which it was originally composed. It is taken from the Epistle for the day, and is suited to the beginning of the Christian year, when, by God's grace, we should cast off the works of darkness, and enter with renewed zeal on our warfare against the world, the flesh, and the devil. The Collect carries our thoughts onward from the first to the *second* Advent of our Lord, when the quick and the dead must give an account of their lives.

The four Collects for this season have reference to four ways in which Jesus comes to men. On the First Sunday in Advent we are reminded of His coming in a *visible* manner on the earth; on the Second of His coming to us through *the Scriptures* in which He reveals Himself; on the Third of His coming in the person *of His ministers*, His ambassadors (2 Cor. v. 20); and on the Fourth of His taking up *His abode in our hearts* to strengthen us on our way through the present evil world. The Collect for this Sunday "is to be repeated every day with the other Collects in Advent, until Christmas-day."

Questions.—What do we call the *first* day in the civil year? [New Year's Day.] When does it occur? In common affairs we reckon the year from New Year's Day; but does the Church reckon *her* year in the same way? You are not able to tell; turn to the Collects and mention the *first* of them. Then, *which* Sunday does the Church consider the first day in her year? What do we

sometimes call the Church's year? [The Ecclesiastical, or the Christian year.] You call this Advent Sunday; what does *Advent* mean? [Coming.] *Whose* coming do we commemorate? How long is it since our Lord was born? Where was He born? How many Bethlehems were there in Palestine? [Two; one in Judæa, the other in Galilee.] At which Bethlehem was Jesus born? [Bethlehem of Judæa.] Who prophesied that He would be born there? [Micah v. 2.] On what day do we commemorate His birth? [Christmas.] What season prepares us for Christmas? [The Advent season.] This was his *first* coming; do we not sometimes speak of a *second*? When will that take place? [The Day of Judgment.] Do we know when it will happen? [Matt. xxiv. 36.] Bishop Wilson says,* "Where death leaves us, judgment will find us;" what ought we, therefore, to prepare for? [For *death*.] And to this end, what do we in the Collect ask God to give us grace to do? What does darkness mean? [Sin.] Does it mean sin in Scripture? [Eph. v. 11; Col. i. 13; Matt. vi. 23.] What do we pray that we may put on? What is armour for? And who are the *Christian's* enemies? [The world, flesh, and devil.] What does "light" here mean? [Righteousness.] Refer to a passage of Scripture in which it has that meaning? [Eph. v. 14.] How does the Collect say Christ visited us? Will He so come at His *second* advent? [No.] *How* will He come? [Matt. xxv. 31.] What will He come to do? To what do we pray we may rise? What does "immortal" mean? [Not subject to death.] Is this present life mortal or immortal? Why mortal? [Because the body is subject to death.] Is the word "mortal" used in reference to the soul or to the body? [The body.†] Is the word "immortal" in the Collect used in reference to the soul or to the body? [To both.] Through whom do we ask all this? And with whom do you say Jesus lives? He not only lives, for you speak of Him as doing something else, *what* does He do? What do you call those men who reign? Then, when you describe Jesus as One who reigns, you mean that He is what? Did He ever call Himself a King? [Mark. xv. 2.] And yet

*Sacra Privata.

† As the soul never dies, the next life is the present life continued, and this idea should remind us of what a solemn, what a momentous thing the birth of a child is. For at its birth the child embarks on the boundless ocean of eternity, never to end, never to cease for a moment to live.

what did He say of His *kingdom?* [John xviii. 36.] Then what *kind* of a king was our Lord? And as such, how are we bound to act towards Him? [To obey Him.]

Second Sunday in Advent.

BLESSED LORD, who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Notes.—The Collect for this Sunday, like that for the First Sunday in Advent, was composed in A. D. 1549. It has not been altered since that date. The reader should compare it with the Epistle for the day in order to understand the precise meaning of one of the words employed in it, which has evidently been borrowed from the Epistle, viz., the word "*Patience.*" This word (ὑπομονὴ, Rom. xv. 4) in the original language of the New Testament signifies *endurance, continuance, perseverance.* and is suggestive of one of the graces which should mark the Christian—the habit of persevering, of never turning aside. His motto should be the word "*Through.*" See St. Luke, ix. 62; St. Matt. x. 22.*

Questions. What book do we mention in this day's Collect? For what purpose does the Collect say God has caused "all Holy Scriptures to be written"? How does St. Paul, in this day's Epistle, teach the *same* truth? [Rom. xv. 4.] And how, in another place, does he say "all Scripture is given"? [2 Tim. iii. 16.] And for what does he say it "is profitable"? The Collect says, "Grant that we may in *such wise* hear them;" what do you mean by "such wise"? [Hear them in order *to learn* by them.] What *uses* does the Collect say we must make of the Holy Scriptures? [We are to "read," "mark," "learn," and "inwardly digest" them.] Can you

* The fact that there is a comma after the word "patience" in the text of the Collect, seems to imply that the sense cannot be "by patience of Thy Word."

name some one who *did* thus use the Scriptures? [Timothy; see 2 Tim. iii. 15.] Can *you* thus use the Scriptures in your *own* strength? Could Timothy in his? Then *who* helps us "to read, mark, learn, and inwardly digest them"? [God the Holy Ghost.] Quote from the Psalms a short prayer which we may use before reading the Scriptures? [Psalm cxix. 18.] You say in the Collect "digest them;" in what sense do we *generally* use the word "digest"? [Generally in reference to food, meaning the process by which it becomes a portion *of* and a source of nourishment *to* the body.] What do we mean by digesting Holy Scripture? [Allowing it to sink deep into our souls, to quicken and nourish them.] What does the word "*patience*" mean in the Collect? [Perseverance.] Where else has it this meaning? [In the Epistle; Rom. xv. 4.] If a letter were sent to you by a friend, would you read it with inattention? *How* would you read it? Is Scripture a letter sent to you? *Whose* letter is it? *How* ought you to read it? [With attention.] What exhortation was used in the ancient Church just before the reader began the portion of Scripture appointed for the day? ["Let us attend, my brethren."] Does the reading of Scripture form an important part of the service of our Church? Besides the Psalms, the Epistles, and the Gospels, what other portions of Scripture are read in the service? Why does the Church call them the "lessons" rather than the "chapters"?* [Because they are intended to be *lessons of conduct* to us.] Are they not lessons of something else? [Of *doctrine.*] When learners receive lessons from a teacher, they should show meekness; how ought *we* to receive the lessons of Scripture? [James i. 21.] What does the word *Scriptures* mean? [Writings.] And what name do we generally give to the entire volume of the sacred writings? What does the word *Bible* mean? [The Book.] Into what two parts is the Bible divided? What does the word *Testament* mean in this case? [Covenant.] Then by Old and New Testament we mean what? By whom was the first or Old Covenant broken? [Adam and Eve.] Through whom was the second or new one made? [Christ.] Is the second a *better* covenant than the first? [Heb. viii. 6.] When do Christ-

* The present arrangement of the Scriptures in chapters and verses is ascribed to Robert Stephens (A. D. 1551) by his son in the preface to his Concordance; but Sanctus Pagninus's Bible, printed in Lyons, in 1527, led the way to this arrangement.

ians become parties to it? [In baptism.] What chief lesson do we learn from the Collect for this day? [To receive God's Word sincerely.] Which of our Lord's parables teaches the same lesson? [The Sower.]

Third Sunday in Advent.

O LORD JESUS CHRIST, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Notes.—The Collect for the Third Sunday in Advent is even more modern than those for the two preceding Sundays. It was drawn up in A. D. 1661. Up to 1661 the Collect for the day was a translation of the following ancient form of prayer.

"Lorde, we beseche The, give eare to our praiers, and by Thy gracious visitation lighten the darkness of our harte, by our Lorde Jesus Christe. *Amen.*"

Questions.—To whom do you pray in this Collect? Which of His comings do you mention? Whom do you say He sent at His first coming? In Eastern countries, when kings were about to start on a journey, whom were they accustomed to send before them? [Messengers.] For what purpose? [To make roads.] Was Christ a king? What *kind* of a king? What did He say about His kingdom? [John xviii. 36.] Did He send a messenger? Who *was* that messenger? [John the Baptist.] How did John prepare Christ's way? [By preaching repentance.*] Is John the Baptist referred to in the Old as well as in the New Testament? [Malachi, iii. 1, iv. 5, 6.] What do we pray in the Collect that the ministers

* There is no single word in English, unless it be the word "reformation," which expresses the force of the Greek word μετάνοια translated repentance, and which means a change of mind or purpose.

and stewards of Christ's mysteries may now do? In what manner? *Who* are the ministers and stewards of Christ's mysteries? [The bishops, the priests, and the deacons in His Church.] In wordly things, what are the two duties of a steward? [He has first to guard or take charge of his master's treasures; secondly, to dispense or rightly distribute them.] Have bishops, priests, and deacons to do the same in heavenly things? What truths have they to guard and to bear witness to? [The truths of the Christian faith.] What have they to dispense or to distribute? [Christian doctrine and the Sacraments.] And what have the *people* to do? [To hear and obey those truths, to value and receive those Sacraments.] Who will come to see that both clergy and people have done their parts? When? For what great act will He come? [To judge the world.] *How, before* He comes, do we pray that the ministers and stewards of His mysteries may prepare His way? ["By turning." &c.] Whose office was it to do this? [John the Baptist's. Luke i. 17.] Is it true that a frail human being can of himself turn the hard hearts of the impenitent? [No.] Whose work is it to do that? [The Holy Ghost's.] Why then in the Collect are the stewards of Christ's mysteries said to do so? [Because they are the *means* through whose ministry the Holy Ghost acts.] Then whom do ministers resemble in this respect? [John the Baptist.] [So you see they are all like John the Baptist in at least two particulars: (1) They are forerunners of Jesus, who will come again at the end of the world; and (2) their office is to lead men to repentance.] What do we pray we may be found at Christ's "second coming"? But if we are to be "an acceptable people" *then*, what must we be *now*? ["Zealous of good works." Titus ii. 14.] On the *first* Sunday in Advent we spoke of Christ's coming *in person*, on the *second* of His coming through *the Scriptures*—how do we learn to-day that He comes to us? [Through "the stewards of His mysteries."] And who are they? [Bishops, priests, and deacons.] For what does Scripture say "they watch"? [Heb. xiii. 17.] And because they do this, what command is given respecting our conduct towards them? [We are to "obey them," and to "submit" ourselves to them: Heb. xiii. 17.] Is it a sign of a worldly or of a heavenly disposition in people when they rail against the clergy? [A worldly disposition.] Why should clergy be reverenced? [Because of the sacredness of their office.]

Fourth Sunday in Advent.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Notes.—The Collect appointed for to-day is a very ancient one. It has been retained from the Ancient Liturgies,* for it may be traced back to the Sacramentary of Gelasius, A. D. 494. It differs from the Latin original in a few points, though it is substantially the same. As in this Collect we ask God to come among us, it should admonish us to prepare for His coming.

Questions.—In this Collect we pray God to come among us; for what purpose? [To succour us.] What does "succour" mean? What does it mean in the "duty towards your neighbour"? [To help.] We say we are sore let and hindered; what does "*let*" mean here? What do we mean when we say that we went to a certain place "without *let* or hindrance"? [The word "*let*" means *hindrance;* it is an old use of the word.] By *what* are we let or hindered? [Our sins, &c.] The Collect says we are hindered from doing what? What do we here mean by "the race"? Read the 24th and 25th verses of 1 Cor. ix., and tell me what you think St. Paul means by it. [The Christian *course* or *life*, which he compares to a race.] In what other place in Scripture does he use the word race? [Heb. xii. 1.] What was the reward which was given to the victor in the Corinthian† games or races? [A crown or wreath of olive-leaves,

* The word liturgy is derived from the Greek, and literally signifies *a public work* or *service;* that is a work performed by the people in common. It is now applied to the Order of Public Prayer which we use in Divine Service; but originally it was applied exclusively to the Office for the Holy Communion

† The *Isthmian*, the *Pythian*, the *Nemæan* and the *Olympic* Games consisted of running, leaping, boxing, wrestling, &c. The Olympic, so called from the town Olympia, were celebrated every fourth year; the

sometimes of parsley, sometimes of laurel.] Would this crown or wreath soon fade or wither? How many received it? [Only *one* at each race.] Will the Christian's crown fade? [No; it is a heavenly and eternal one.] How many will receive it? [*All* who live holy lives.] How did those who contended in the Corinthian games prepare themselves? [By a long course of bodily exercise and self-denial. 1 Cor. ix. 25.] Has the Christian in like manner to prepare himself for the heavenly race set before him? What does St. Paul say on that point? [1 Cor. ix 27.] What does St. Paul mean by keeping under his body and bringing it into subjection? By what do we pray we may be helped and delivered? What does "grace" mean? [Help and favour.] Helped against whom? And delivered from what? Through whom? What does "Amen" mean here? [May this be so.] What does it mean at the ends of the Creeds? [This is true.]

Christmas-Day, and the Sunday after Christmas-Day.

ALMIGHTY GOD, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end.—*Amen.*

Notes.—The same Collect is appointed for the Sunday after Christmas-Day as for Christmas-Day. It was drawn up in A. D. 1549, in the form in which it at present stands.

The Feast of the *Nativity of Christ* was appointed to be held on the 25th of December, by Telesphorus, Bishop of Rome,

Pythian, sacred to Apollo Pythius, were celebrated also every fourth year at Delphi; the Isthmian, on the Isthmus of Corinth every fourth year; the Nemæan at the town Nemæa every second year. The prize was small: it was a single wreath of wild olive at the Olympic games, of laurel at the Pythian, of green parsley at the Nemæan, of dried parsley at the Isthmian; but the glory of the victor was great.

about A. D. 137. Haydn says, "Diocletian, the Roman Emperor, keeping his court at Nicomedia, being informed that the Christians were assembled on this day in great multitudes to celebrate Christ's Nativity, ordered the doors to be shut and the church to be set on fire, and six hundred perished in the burning pile. This was the commencement of the tenth persecution, which lasted ten years, A. D. 303." This slaughter of Christians was a parallel in some respects to that of the Holy Innocents by Herod the Great.

The word *mass* means much the same as the word "*service*." "Christ*mas*," is the same in meaning as "Christ's service."

In the time of Cromwell, Christmas-Day was by authority made a national fast in England. The Church, however, bids us all *rejoice* on this day. It is the *first* great festival in her year. Let us be joyful, but let our joys be pure, so shall we best please Him who as on this day was born at Bethlehem to take away sin.

The holly and mistletoe used at Christmas are remains of the religious observances of the Druids at their festivals, and may remind us of the Druidical or heathen darkness which vanished before the brightness of Christianity. On Christmas-Day, along with Epiphany, the words, "Arise, shine, for thy *light* is come, and the glory of the Lord is risen upon thee," are specially applicable.

Questions.—What do you say in this Collect God is? What does "almighty" mean? What *other* word means all-powerful? [Omnipotent.] *Whom* do you say God has given us? Whose nature do you say in the Collect Christ took when He was born? What nature do we call this? [Human.] Prove from Holy Scripture that Jesus had a human nature. [Matt. iv. 2.; John. iv. 6; Matt. xxvi. 38.] Was He subject to temptation? [Heb. iv. 15.] Who tempted Him at the beginning of His ministry? [Matt. iv. 1.] Though He was subject to temptation, how did He *differ* from other men? [Heb. iv. 15.] You say Jesus "took *our* nature upon Him;" how *many* natures has He? What do we call His *other* nature? [Divine.] Is He ever called "*God*" in Holy Scripture? [Isa. ix. 6; John xx. 28.] Of whom was He born? Where was He born? What do we commemorate to-day? What does the word "Christmas" mean? [See Notes.] How did the Angel announce His birth to Mary? [Luke i. 35.] Jesus is God's Son; what *kind* of a Son does the Collect say He is? Has God *other* sons? [Yes.]

Has He any other Son like Jesus? [No; no other *by generation.*] In what sense are *all* men His sons? [By "creation and preservation."] In what sense are *Christians* His sons? [(1) By "creation and preservation;" (2) by "adoption and grace."] *When* do persons become God's children by adoption and grace? [In baptism.] Does the Catechism teach you that? [Yes; it says we are made "*children of God.*"] What is the name of that society or family into which we are admitted by baptism? [The Church.] And who is the *Head* of the Church? [Eph. i. 22, 23.] What are baptized persons called in relation to Christ the Head? [Members] What are members? [*Parts;* the hand, for example, is a member of the body.] And how do we become parts of Christ's body, the Church? [1 Cor. xii. 13: "By one *Spirit* are we all *baptized* into one body, and have been all made to *drink into* one Spirit."] What *word* is used in Scripture and by the Church to express this new or spiritual birth? ["*Regeneration.*"] Is it used in the Collect for this day? What does the Collect say? *How often* can regeneration take place? [Only once.] And after this birth are Christians *sure* of going to heaven? [No] Why not? [Because they may fall into sin afterwards.] Then what do they require? [To be *renewed.*] Prove that. [Titus iii. 5.] *How often* do we pray in the Collect we may be renewed? [Daily] Renewed by *whom?* [By the Spirit.] And *through* whom? [Jesus Christ.] Does the Office for the Public Baptism of Infants contain the word "regenerate"? [Yes, immediately after the act of baptism has been performed, it says, "Seeing now, dearly beloved brethren, that this child is *regenerate.*" And does it teach that renovation must *follow* regeneration? [Yes; it says, "Let us with one accord make our prayers unto Him that this child *may lead the rest* of his life *according* to this beginning,"] What life? [The Christian life.] What duties are promised by those who enter on this life? [Repentance, faith, and obedience.] What is required of persons to be baptized? What do we require in order that we may perform those duties? [God's grace.] How may you obtain His grace? [By prayer, by the Holy Communion, and by hearing the Bible read and by studying it.] Is it fit that the Church should remind us of our spiritual birth in baptism on this day of Christ's birth? And what dispositions of Christ should we imitate? [His purity, His meekness, His obedience to His Father, &c.]

The Circumcision of Christ.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will;—through the same thy Son Jesus Christ our Lord. *Amen.*

Notes.—The Feast of the *Circumcision of Christ* (which falls on the First of January) commemorates the obedience of our Lord to the Jewish Law, which He came "not to destroy but to fulfil." Matt. v. 17. By the early ecclesiastical writers, the Feast of the Circumcision was called the Octave of Christmas, as falling within the eight days, reckoning from Christmas-Day. It has been observed in the Church since at least the sixth century. The first mention of the Feast under its *present title* is in a work of the date A. D. 1090. The Collect may be traced to a form of Benediction contained in the Sacramentary of Gregory (A. D. 590.) In A. D. 1552, the following Rubric was placed at the end of the Gospel for the day: *If there be a Sunday between the Epiphany and the Circumcision, there shall be used the same Collect, Epistle, and Gospel at the Communion which were used upon the Day of Circumcision.* At the last revision of the Prayer-Book (A. D. 1661) this Rubric was expressed in the terms in which it now stands.

The Second Lessons, the Epistle, and the first Evening Lesson for the Day, teach us that, though the *outward* ceremony of circumcision has been abolished, yet the *inward* and *spiritual* circumcision of the heart is required of us all, "for he is not a Jew which is one outwardly," &c.

Questions.—To whom do we address this Collect? What do we say in the Collect God was pleased to do to His Son? To what did Jesus become "obedient" by being circumcised? What law? [The Jewish ceremonial law.] Was Jesus a Jew? To what tribe did He belong? [That of Judah.] In what other way was Jesus obedient to the Jewish law? [He kept the Passover and other Jewish feasts, and even a feast which Judas Maccabeus, an uninspired Jew, appointed. [John x. 22, 23.] Did God appoint circumcision? [Gen. xvii. 12; xxi. 4.] For what children? [Jewish.] What do

we ask God to grant us? You say the true circumcision of the *spirit*: what do we mean may be cut, as it were, from our spirits? [Sin: everything which God hates.] What do we mean in this Collect by our "members"? [The parts of our body which can be used in the service of sin.] How can we sin with the *tongue*? How with the *hand*? [By picking and stealing.] How with the *palate*? [By indulging in gluttony.] What is meant by *mortifying* our members? In order to understand this, tell me what we mean when we say that a leg or arm is mortifying? [That it is dying or withering.] To what do we pray that our hearts and members may become dead or mortified? What does "lust" mean? [Desire.] And what does "carnal lust" mean? [The evil desire of the flesh.] What does St. James say lust brings forth? [James i. 15.] And what does sin bring forth? What does the *Ninth Article* of our Church say about the lust of the flesh? [This *Article* should be read aloud.] What does our Lord say about plucking out the right eye and cutting off the right hand? [Matt. v. 29, 30.] What does He mean by cutting off the right hand, and by plucking out the right eye? [Putting away our darling sins.] Is it hard and painful to do this? But who will help us? What do we pray in the Collect we may obey? Did Jesus at all times obey His Father's will? Whose will was obeyed by His being circumcised? Where do we pray that we may do God's will? [Lord's Prayer: "Thy will be done," &c.] What did Jesus say in the Garden of Gethsemane respecting God's will? [Luke xxii. 42.]

The Epiphany, or the Manifestation of Christ to the Gentiles.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

Notes.—The first notice of the Feast of the Epiphany is found in the writings of Clement of Alexandria (A. D. 200); and in the time of Chrysostom (A. D. 400) it is spoken of as

one of the chief Festivals of the Eastern Church. Its observance in the western branch of the Church may be traced to the Church of Gaul as early as the middle of the fourth century.

Seven manifestations of Christ are commemorated in the services of this day, and of the following Sundays. The *first* is the declaration of our Saviour's birth made to the wise men; hence the feast was called the *Festum trium Regum*, or Feast of the Three Kings, in accordance with the tradition that the wise men, or magi, were three Eastern kings or princes. This declaration to the magi or wise men is recorded in the Gospel. The *second*, narrated in the Second Evening Lesson, and in the Gospel for the second Sunday after, is the manifestation of the Divine glory and power of our Lord by His first miracle performed at Cana of Galilee, and by His miracles. The *third* in the publicity given to His birth, and the fulfilment of prophecy through Herod's massacre of the Innocents. The *fourth* in the wonderful wisdom of our Lord displayed at His first Passover, when He was twelve years old. The *fifth* is the manifestation of the Father, the Son and the Holy Spirit at Christ's Baptism. The *sixth* by our Lord's "Word with power," exemplified by the parable of the Sower, and by the Sermon on the mount.—The *seventh*, that last and greatest manifestation of the Son of Man, when He shall be seen coming in the clouds of Heaven with power and great glory.

The Collect for the Epiphany is extracted from the Sacramentary of Gregory (A. D. 590).

The word Epiphany is derived from the Greek (ἐπι and φαίνω), and signifies a bringing to light, or revealing.

The day of the Epiphany is called "Twelfth Day," being the twelfth day after Christmas, and always falls upon the sixth day of January.

That Christ was to be manifested not to the Jews only, but also to the Gentiles, was foretold in Isa. lx. 1–3; also in Isa. xlix. 6 and 7. Abraham, too, had been told that in his seed (his descendant Christ) "*all* families of the earth" should "be blessed." Gen. xii. 3.

It has been supposed by many that the wise men knew the prophecy of Balaam respecting the star (Num. xxiv. 17), but perhaps the simplest view of the point is, that God drew their attention to it when it appeared in Persia, or Arabia, their own country.

Questions.—Whom do we address in this Collect? What are we told in the Collect God did? What does "manifested" mean? [Made known.] What name is given to the Feast to express Christ's *manifestation?* [Epiphany.] From what language is the word Epiphany derived? [The Greek.] To *whom* does the Collect say God manifested His only begotten Son? Were the wise men Gentiles? or were they Jews? [Gentiles.] Who were the *persons* to whom Christ was manifested by the appearance of the star? What do we sometimes call these wise men? [Magi.] Why are they called *wise* men? [Because they understood astronomy, and such other sciences as were studied in the country from which they came.] From what part of the world are they said to have come? [Matt. ii. 1.] Can you mention any countries situated on the *eastern* side of Judæa? [Arabia, Persia.] May these wise men have been descended from any one whose name is recorded in Scripture? [Ishmael, who settled in Arabia.] When the wise men saw the star, they did not remain in their own land, but undertook a journey in order to seek the young child; what lesson do they thus teach *you?* [To seek Christ earnestly.] What promise is given to those who seek God or Christ? [Prov. viii. 17; Matt. vii. 7.] Can you now seek and find Christ in the exact manner in which the wise men sought and found Him? How does the Collect tell us we *now* know Christ? And what does St. Paul say about *faith?* [Heb. xi. 1.] What do we pray we may have "after this life"? What does "*fruition*" mean? [Enjoyment, full possession.] But to have this hereafter, what must we do *now?* [Seek Christ.] Can we be said to have the *complete* enjoyment of Christ's glory in this world? [No: 1 John iii. 2; Rom. viii. 22–25.] What kinds of gifts did the wise men present to Jesus? These gifts were perhaps *typical;* what did the *gold* signify? [That Jesus was a *King.*] And the *frankincense* or *incense?* [That He was *God.*] And the *myrrh?* [This (called in Greek *Smyrna*) was used in embalming the dead, and perhaps meant that He would *die;* John xix. 39.] Was the birth of Christ made known to any persons who were *not* Gentiles? [Luke ii. 8–12.] As the shepherds were not Gentiles, *what* were they? And did they, like the wise men, seek Christ? * Then both the Jews and the Gentiles, to whom Christ's birth was manifested, teach

* God was pleased to manifest Christ's birth to persons occupying different stations in the world. The wise men were versed in such knowledge

you what lesson? [The duty of seeking Christ.] In what ways do Christians now seek Christ? When will they see Him in glory? Will our seeing Him in glory be a blessing if we are not prepared in heart for His coming?

First Sunday after the Epiphany.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day, like that which is appointed for the Feast of the Epiphany, is taken from the Sacramentary of Gregory (A. D. 590.)

The Gospel for the day shows in what way Jesus manifested His divine wisdom to the learned rabbis, doctors, or teachers of the law at Jerusalem.

The Collect is very expressive, inasmuch as it draws the line between perceiving or knowing God's will, and the doing it. To know what is right, does not necessarily mean to do what is right. See St. Matt. vii. 21, 24—28. Judas Iscariot knew what was right, for he had heard Christ's teaching; but he nevertheless "became the son of perdition," and ended by betraying his Master for money, and taking his own life. John xvii. 12. Jeremy Taylor, speaking of the *sincere*, or of those who truly desire to do God's will, says, "They say a thing is good, and lay hold of it; they believe glorious things of Heaven, and they live accordingly as men

as astronomy, but the shepherds were probably simple, untutored, childlike men: yet to *both* classes Christ was made known, as if God would have us to perceive that the learned and the unlearned should both find a place in the kingdom of His Son.

"Thee on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bowed untaught to Nature's sway,
And they, who follow Truth along her star-paved way."

that believe themselves; half a word is enough to make them understand; a nod is a sufficient proof; the crowing of a cock, the singing of a lark, the dawning of the day, and the washing their hands, are to them competent memorials of religion, and warnings of duty."

Questions.—What do we beseech God to do? Has God *promised* to receive the prayers of His people? [Matt. vii. 7–10.[Will He receive *every* prayer? [No.] What prayers *will* He receive? [The prayers of the faithful and penitent.] Does He give us everything we pray for? [No.] Why not? [Because we often ask for things which He knows would be injurious to us, or because we do not ask in the proper spirit, or because, by denying our requests, He teaches us patience.] Do the *wisest* of men often fail to ask God in the proper way? *Who* was the wisest man? Did *he* say that he was in danger of not knowing how to please God? [1 Kings iii. 7, 8, 9.] To obtain the objects of our petitions, what should we pray God may make us to ask? [Ask those things that *please* Him.] Who prayed that not His *own* will but that *God's* might be done? [Matt. xxvi. 39.] Who once said "It is the Lord, let Him do what seemeth Him good"? [Eli: 1 Sam. iii. 18.] What is that kind of prayer called which we offer in church? [Public or common prayer.] Is there any *command* in Scripture respecting it? [Heb. x. 25.] And any *promise?* [Matt. xviii. 20.] Is there any other kind of prayer? What kind? [Private prayer.] When do we offer that? [When alone.] Is there any *command* respecting that also? [Matt. vi. 6.] And any *promise?* [St. John xvi. 23.] What are those short prayers called which people sometimes offer privately in the midst of their business? [Ejaculations.] Does God hear those as readily as He hears longer prayers? [Yes, if we offer them with our hearts.] But should we not use longer prayers as well? [Yes.] For whose sake will God hear us? [Christ's.] You pray in this Collect that you may perceive and know what you ought to do; prove from Scripture that you cannot know what is right without God. [Rom. viii. 26; 2 Cor. iii. 5; Phil. ii. 13; St. John xv. 5.] Is it enough to *know* what is right? What else is required? Who will help you to *do* what is right? What should you ask for that you may do what is right? [Grace.]

Second Sunday after the Epiphany.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect for the Second Sunday after the Epiphany is found in the Sacramentary of Gregory (A. D. 590). The design of the proper services from Epiphany to Septuagesima appears to be the setting forth of Christ's *Divine Nature*, by bringing before our notice some of His earlier miracles. This design is remarkably evident in the Gospel appointed for last Sunday, which shows how Jesus manifested His divine wisdom to the Jewish doctors. It is, perhaps, still more evident in to-day's Gospel, which narrates His *first* miracle—the turning water into wine. By this He "manifested" forth His glory, and His disciples are said to have "believed on Him." The *Collect* is a fit commentary on the Gospel, for it addresses God (and by implication our Lord also) as one who governs all things both in heaven and earth. The power of Christ over earthly things was shown plainly when, by the mere exercise of His will, He effected a change in the essential qualities and outward appearance of one of the elements of the natural world, the water which was produced at the marriage feast.

Questions.—In this Collect we address God as being what? What does "almighty" mean?* And what does "everlasting" mean? Is any one else everlasting or eternal? [See the clauses of the *Athanasian Creed.* "The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal."] What do we say here that God does? And *whom* does He govern in heaven? [The various ranks or orders of angels.] Who in Scripture is called the Archangel? [Jude 9th ver.] What does "archangel" mean? [Chief angel, or the ruling angel.] Whom does God govern on earth? [All men and all created things.]

* God is Almighty, but there are some things which by virtue of His nature He *cannot* do. He cannot *deny* Himself; He cannot *cease* to be a *just* God; He cannot cease to fill all space.

Does He govern kings and other earthly rulers? [Rev. xix 16; see also the *Prayer for the President* in the *Order for Morning and Evening Prayer.*] Is *Christ* also a king? *How* is He a king? [By reigning over His Church and in the hearts of Christians.] What do we ask God to hear? What are supplications?* [Prayers or petitions.] What are persons sometimes called who offer supplications? [Suppliants.] What do we ask God to grant us? There are *two* kinds of peace—outward peace and inward; which of these especially do we pray for? [Inward.] What does the Prayer-Book call this? ["That peace which the world cannot give;" *Second Collect at Evening Prayer.*] But we have mentioned *outward* peace: who is it that makes wars to cease? [Ps. xlvi. 9.] Can Christians enjoy inward peace, although they may have little or no outward peace? [Yes.] By whose presence? [That of the Holy Ghost.] Did Christ leave inward peace as a legacy or parting gift to His disciples? [John xiv. 27.] And were they at that time in the midst of dangers and without earthly peace? By whom were they persecuted? [By Jews and by heathens.] Are men whose minds are set entirely on *earthly* things ever disappointed? And can they in that case have inward peace? Where should their treasures be laid up? [Matt. vi. 20.] How can men lay up treasures in heaven? [By sending their hearts' prayers and desires to heaven before them; by acts of faith.] By laying up treasures in heaven, what peace will they enjoy? Prove from Scripture that *bad* men do not enjoy inward peace. [Isa. lvii. 21.] What disturbs bad men's peace? [Their consciences.] How long do we pray in the Collect that God would grant us His peace? You say "our *lives*," do you mean our lives in this world or in heaven? [In this world.] Why is not heaven meant? [Because in heaven we are sure to have peace.]

* The derivation of this word from *sup*, under, and *plico*, to fold, suggests the *posture* in which we should come before God—namely, folding our knees (on our knees).

Third Sunday after the Epiphany.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day is taken from the Sacramentary of Gregory (A. D. 590.) It has been slightly enlarged, but its present form is substantially the same as that in which it was originally drawn up. It would perhaps be impossible to frame a prayer in language so concise, so comprehensive, and at the same time more in harmony with the Gospel appointed for the day. It speaks of the infirmities to which fallen man is subject, and furnishes him with a fitting address to Christ, the Great Physician, for help and consolation. In the Gospel we have the account of one afflicted with leprosy, who came to Christ and was healed. This loathsome disease has, from its effects and incurable nature, been aptly used as an illustration of *sin;* thus by a natural transition we are led to contemplate the life-giving power of Him who "stretched forth His right hand" and said, "I *will*, be thou clean." It was the mere exercise of Christ's will that healed (as the same Gospel relates) the centurion's servant; so that, where the leper in the one case, and the heathen centurion in the other, found an answer to their prayers, we Christians may expect to find a cure for sin, the disease of the soul, if we sincerely seek it.

Questions.—What two qualities do you here ascribe to God? [Omnipotence and eternity.] What does the word "almighty" mean? And what does "everlasting" mean? What do you pray God to do? And *how* do you beseech that He may look upon your infirmities? [Mercifully]. Prove from Scripture that God is merciful. [Ps. lxxxvi. 5; Neh. ix. 17; Joel ii. 13.] What do you mean by "infirmities"? [Weaknesses.] Do you mean mere bodily weaknesses, or spiritual also? When Adam was created, was he spirtually weak? [No.] Was he perfect? [Eccles. vii. 29.] Then how did he become weak? [By eating of the forbidden fruit.] What do you call that? [The Fall.] Why is it called the Fall? [Because man *fell from* innocence and happiness *into*

sin and misery.] Does the infection of our evil nature *remain* even in them that are regenerate? [See Article IX.] What do you mean by "regenerate"? [See Questions for *Christmas-Day*.] What do you pray God to do in your dangers and necessities? Has God "hands" like men? *What* is God? [John iv. 24.] Then what do you mean by His stretching forth His right hand? [Showing His power.] *Will* God help and defend those who call on Him in faith? [Ps. l. 15; 2 Chron. xx. 9.] *Has* He done so? [Gen. xix. 20, 21; Gen. xxiv. 42–46; 1 Sam. i. 12, 13, 17, 20; 2 Chron. xxxiii. 11, 12, 13; Jonah ii. 1, 10, iii. 6–10.] When you mention "dangers" in the Collect, do you mean only bodily dangers? What dangers do you chiefly mean? [Of the soul] Who is ever seeking to ruin your soul? And what inclines you to do as he wishes you? [My own evil nature.] For what, then, should you pray? [For grace.] But is it possible for men to resist or strive against God's grace? [Acts vii. 51; 2 Peter iii. 17; 2 Cor. vi. 1; Heb. vi. 4–6.] Therefore when God gives you His grace, what ought you to do? [Use it as a "fellow-worker" with God (2 Cor. vi. 1, 2) for my salvation.] You pray God to help and defend you in your dangers and necessities: ought you unnecessarily to place yourself in dangers and temptations? If you were unnecessarily to place yourself in dangers and temptations, what kind of sin would you be committing? [The sin of presumption.] Was Jesus ever tempted to commit a sin of presumption? [St. Matt. iv. 6.] What did He say? [Matt. iv. 7.] What are meant by "necessities"? [Occasions on which God's help is necessary.] Do we constantly require God's help?

Fourth Sunday after the Epiphany.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect which is used on this day was compiled in A. D. 1661, from a very ancient model. It mentions the "many and great dangers" which beset us during our earthly pilgrimage, and teaches us to pray for "such strength and protection as may support us in all dangers, and carry us through all temptations." The Gospel for the day brings before our notice "the dangers and the temptations" which beset our Lord's disciples when they were in a ship on the Sea of Galilee. A tempest arose, "the ship was covered with the waves;" but Jesus was asleep.* Like St. Peter on another occasion, they thought that they were in *danger*, and were tempted by their own weak nature to believe that help was far off, and that they must perish. But Christ arose from His sleep, His voice was heard in the storm, and there was peace. Christ was the source of their safety then, and He is the source of our safety now.

Questions.—What are we told in the Collect that God knows? How does the Litany speak of some of the *bodily* dangers by which men are surrounded? ["Lightning and tempest, plague, pestilence," &c.] But which is of greater consequence—the soul or the body? [Matt. x. 28; Luke xii. 4.] Then which dangers should we fear *most*—those of the soul or those of the body? Mention some of the dangers to which our *souls* are liable. [See the *Litany*, 6th, 7th, and 8th Petitions.] Who is our chief ghostly enemy? How is he described in Holy Scripture? [1 Peter v. 8.] Mention some of the names by which he is known in Scripture. [Rev. ix. 11.] What do these signify? [Both signify *the destroyer*.] What

* The Sea of Galilee, Sea of Tiberias, or Lake of Gennesaret (now called Bahr Tabaria), is a lake encircled by hills reaching down to the water's edge, and, like all lakes so encircled, is subject to sudden and violent storms.

does the word *devil* mean? [The *accuser:* Rev. xii. 10.] And the word *Satan?* [An *Adversary:* 1 Peter v. 8.] In order that we may be able to withstand the wiles of the devil, what does St. Paul admonish us to do? [Eph. vi. 11.] Where do we pray to be delivered "from evil"? May the word "evil" in the Lord's Prayer be said to have reference to the devil? [Yes; the original words in the New Testament may be translated, "Deliver us from *the evil one.*"] What does St. James say about "*resisting* the devil"? [James iv. 7.] Who has set us an example of resisting the devil? [Matt. iv.]* What does the Collect say God *knows* we cannot do? What is meant here by always standing upright? [Always avoiding sin.] But though God *knows* we cannot always stand upright, are we not nevertheless *bound* to shun sin? [Isa. i. 16, 17.] The Collect tells us *why* we cannot always stand upright; what does it say? ["By reason of the frailty," &c.] Where are you taught the same doctrine in Holy Scripture? [James i 14.] What did St. Paul confess respecting his nature? [Rom. vii. 21.] What does the word *frailty* mean? [Weakness.] Does the Church teach you anything about man's natural frailty? [Article IX.] Was Adam frail or weak in nature when he was made? [No: Eccles. vii. 29.] Then how did Adam and all his posterity become frail? [By his sin of disobedience.] What did we last Sunday call this sin? [The Fall.] What do we ask God in the Collect to grant us? For what two purposes? Mention persons whom God supported in all dangers, and carried safely through all temptations. [Joseph, Daniel, and the three Holy children.] But did these persons strive against God, or did they sincerely strive to obey Him? Through whom do we offer this prayer? Does Christ plead our cause with God? [1 Tim. ii. 5.] What is He called because He comes between God and us to plead for us? [Our Mediator.] What word means the same as mediator? [Intercessor.]

* **Jeremy Taylor remarks: "The devil may persuade us to fall, but cannot precipitate us without our *own* act; he can do us no ghostly disadvantage, but by persuading us to do it *ourselves.*"**

Fifth Sunday after the Epiphany.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day is borrowed from the Sacramentary of Gregory (A. D. 590). A writer* observes,—"In the Sarum Missal, the Sundays after the Epiphany were reckoned from the octave after Epiphany; so that no *propria* (or proper services) had been required for more than *five* Sundays. In reckoning them more simply in 1549 from the Epiphany itself (omitting the 'Sunday within the octave,' or the 'octave Sunday,' whichever it might be), some provision was needed for a sixth Sunday; which, as being seldom required, was supplied by a Rubric:—*The VIth Sunday (if there be so many) shall have the same Psalm [In troit], Collect, Epistle, and Gospel that were upon the fifth Sunday.*"

It will be seen from this remark, that in A. D. 1549 the Collect, Epistle, and Gospel appointed for the Fifth Sunday after the Epiphany were directed to be used (if required) on the *Sixth* Sunday also. This arrangement was in force up to A. D. 1661, the date of the Savoy conference.

Questions.—What is the meaning of the word *Church*? [It is derived, like the word *Kirk*, from the Greek, and signifies belonging to the Lord, that is *the Lord's House.*] What does the Collect for to-day call the Church? *Whose* household is it? What does one of the Articles teach us that the Church is? [See Article XIX.] What does St. Paul call the Church? [1 Tim. iii. 15.] How can the Church be said to be "the pillar and ground of the truth"? [It is the witness to and the keeper of Holy Writ (See Article XX.) which contains Christ's truth.] Who is the *Head* of the Church? [Col. i. 18.] And who are His *ambassadors* on earth? [The bishops, priests, and deacons in the Church.] What does the

* The Rev. F. Procter, author of *A History of the Book of Common Prayer, with a Rationale of its Offices.*

word bishop mean? [An overseer] And the word priest? [An elder or presbyter.] And deacon? [A servant or minister.] Does Scripture speak of the Church as a *visible society* having certain powers? [Matt. xviii. 17; Acts xv. 22.] What word in the original language of the New Testament is translated Church? [*Ecclesia.**] What does this word mean? [*Called out* or elected.] How can the Church be said to be elected or called out? [It is called out of the heathen world.] What does the word *Catholic* mean? [Universal, that is, over the whole world.] What is the difference between *a* Catholic Church and *the* Catholic Church? [*A* Catholic Church is merely a part of the universal Church; *the* Catholic Church signifies the *whole* Church of Christ.] Is the Church to which we belong *the* Catholic Church? Why not? [Because it is not the whole of the Church of Christ.] Is the Church of Rome *the* Catholic Church? Why not?

In what do we ask God in the Collect to keep His Church? What does the word "religion" mean *generally?* [*The bond* of feeling and service which joins men to God.] What does it mean in this Collect? [True faith and service.] What sin especially tends to corrupt the faith? [Heresy.] What does that word mean? [A choice.†] May you choose and reject whatever articles of faith you like and dislike? [No.] Is heresy a *sin?* [Yes, if *wilfully* committed, or if committed in consequence of our not taking the trouble rightly to inform our judgment: see 2 Peter ii. 1; Gal. v. 20; Titus iii. 10.] On what does the Collect say we should lean? For what does a person who is weak in body lean upon another person, or upon a staff? [For support, for help.] And why do we lean upon the hope of God's grace? [Because we are spiritually weak.] What does the word *grace* signify? [God's favour and help.] The *General Thanksgiving* in our Prayer-Books refers to the "means of grace;" what are those means? You say prayer, praise, and reading the Bible: you are right; but are there no *other* means of grace?

* The Greek word *Ecclesia* in its larger signification denotes an assembly of *any* kind, *civil* as well as religious. The Ecclesia was a civil assembly at Athens to which the citizens were convoked. When the word "Ecclesia" is used in the New Testament to denote a *civil* convocation, it is translated by the word "assembly." See Acts xix. 32, 39, 41.

† The Greek word *Haeresis* is used in one place in the New Testament to mean a *sect*, Acts xxvi. 5; and may be taken in a *good* sense, for St. Paul commends the sect, opinion, or way of the Pharisees, as being more learned and strict, and as coming nearer to the truth in many things, than the sect of the Sadducees.

You cannot tell. "What meanest thou by this word Sacrament?" Now, state what *other* means of grace there are in the Church? [Sacraments.] What do we pray for in behalf of those who lean only on the hope of God's grace? What does "defended" mean? [Guarded: "fence" and "fender" are words derived from the same word as defend.]

Sixth Sunday after the Epiphany.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

Notes.—The Collect appointed for this day was drawn up A. D. 1661. From the year 1549 to A. D. 1661, the Collect, Epistle, and Gospel appointed for the Fifth Sunday after the Epiphany were appointed for the Sixth Sunday also. Both the Collect and the Gospel for to-day have immediate reference to the final Advent of our Lord, and this is appropriate, because they are more commonly used on the Second Sunday before Advent than on the Sixth Sunday after the Epiphany. (See the Rubric at the end of the Gospel for the *Twenty-fifth Sunday after Trinity.*)

Questions.—Whom do we address in this Collect? For what *three* purposes does the Collect say Christ was manifested? What is meant by the word "manifested"? [Made known.] Does the New Testament teach that Christ was manifested to destroy the works of the devil? [1 John iii. 8.] Which of the prophecies in the Old Testament declares that Christ would come for that purpose? [Gen. iii. 15.] *Whose* prophecy is it? Who is meant by the "Seed of the woman"? [Jesus who was born of a woman.] Who is meant by the "serpent"? [Rev. xii. 9.] What is meant by Christ's

"bruising the serpent's head"? [His lessening, and finally breaking down, the power of the devil.] The Collect speaks of Christ making us "the sons of God;" *when* were we made God's sons? [At baptism.] Does the Catechism teach this? ["Wherein I was made *the child of God.*"] Were you not God's child *before* baptism? [Yes.] How so? [By creation and preservation.] What *kind* of a child does the Catechism say you then were? ["Of wrath."] What does wrath mean? [Anger.] Whose anger is meant? Does Scripture speak of adoption? [Rom. viii. 15; Gal. iv. 5.] What is meant by adopting a child? [Making him one of a family to which by birth he does not belong.] Mention an instance of adoption* recorded in Scripture. [Moses was adopted by Pharaoh's daughter.] How did you become a child of wrath? [By the sin of my first parents.] The Collect says we are made *heirs* of eternal life; substitute another word for heirs. [Inheritors.] What does St. Paul tell us about an heir when a child? [Gal. iv. 1, 2.] Does the Catechism contain the word *inheritor?* ["And an inheritor of the kingdom of heaven."] Is an inheritor *sure* of the possession to which he has a title? Then are you *sure* of obtaining eternal life? [Not unless I "*work* out my salvation," Phil. ii. 12.] What does St. Peter say about *making* your calling and election sure? [2 Peter i. 10.] With whom are Christians made joint heirs? [Rom. viii. 17.] What does the Collect teach us to ask that we may do? What promise is held out to the pure in heart? [Matt. v. 8.] You say "even as He is pure;" *was* Jesus pure? [1 Peter ii. 22.] Did His enemies find any fault in Him? [Luke xxiii. 4.] How does the Collect say Jesus will appear? When? Did Jesus Himself declare He would so appear? [Matt. xxv. 31, 32.] Where will faithful Christians be made like unto Jesus? In what respects will good Christians be like Jesus? [They will have conquered death, they will have become glorious, they will dwell with the Father.] Will they again be liable to pain, to death, and to sorrow? [Rev. vii. 17.] Where must we prepare for that happy state? [In this world.] How many persons of the Trinity are mentioned in this Collect? Quote the words in which each person is mentioned.

* Emperors (especially the Roman Emperors) and Kings, having no sons of their own, have frequently adopted children, and examples of this are not wanting at the present day in our own country among private individuals.

Septuagesima Sunday.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Notes.—The Sundays now begin to be reckoned with reference to the approaching Festival of Easter. As the First Sunday in Lent is about forty days before Easter, it was called *Quadragesima* Sunday: the Sunday before Ash-Wednesday, being about fifty days before Easter, is called *Quinquagesima* Sunday; and the names of the two Sundays preceding Quinquagesima Sunday, are respectively derived from the next decades, sixty and seventy; hence they are called *Sexagesima* Sunday and *Septuagesima* Sunday.

The Collect for Septuagesima Sunday (which was contained in the Sarum Missal) is taken from the Sacramentary of Gregory, A. D. 590.

The Sundays which precede Lent remind us in the Proper Lessons principally of the sin of man, God's judgment upon sin, and the need of repentance; the Epistles and Gospels inculcate the duties of self-denial, faith, and charity, and thus prepare us for the season of Lent, which season prepares us for Easter. Thus, step by step—i. e. season by season—the Church leads us onward to the home of saints, to the home of angels, to the home intended for the faithful—Heaven.

Questions.—What do we ask God to do? For what does the Collect say we are punished? *How* do we confess we are punished? Why *justly?* [Sin deserves punishment.] Who, when he was punished by man for his sin, confessed that his punishment was just? [Luke xxiii. 41.] Mention cases in which, when persons confessed that they merited punishment, God pardoned them. [2 Sam. xii. 13; Jonah iii. 4, 8, 10.] Where do we beseech God not to "reward us *after* our iniquities"? What is meant by the words "*after* our iniquities"? [*According to* our sins.] What is the promise to those who *confess* their sins? [1 John i. 8, 9.]

Does the Prayer-Book contain Forms of Confession? Where do they occur? [In the Order for Morning and Evening Prayer; also in the Office for the Holy Communion.] What name is given to both these Forms? [Forms of *General* Confession.] Why are they called *general?* [Because they refer to the sins of the congregation generally, and not to the particular sins of each or any person.] By what do we pray in the Collect we may be delivered? What title is given to our Heavenly Father to express His goodness? [God.] What does the word God mean? [Good.] For what *purpose* do we pray in the Collect to be delivered? But is not God glorious in Himself? Suppose men were *not* to glorify Him, would His glory be *less* than it is? Is His glory revealed to us in any other way than through the Scriptures? You cannot tell; turn to Psalm xix. and read David's confession. The works of nature then reveal God's glory to us; which of the heavenly bodies do we especially consider glorious in its appearance? [The sun.] And would the sun be less glorious though we might not consider it to be glorious? [No.] Would *God* be less glorious if men were not to glorify Him? You say in the Collect for the "glory" of God's "*name*": what do we *mean* by His name? [God himself and every thing that belongs to Him.] In what prayer commonly used do we ascribe "glory" to God? [The Lord's Prayer.] In what part of it? [The Doxology.] Repeat the Doxology. [For Thine is the Kingdom, &c.] What other ascription of praise do we often use? [The Gloria Patri.] Repeat it. ["Glory be," &c.]

Sexagesima Sunday.

O Lord God, who seest that we put not our trust in anything that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

Notes—This Sunday is termed "Sexagesima Sunday" because it is about sixty days before Easter.

The Collect appointed for this day may be traced to the

Sacramentary of Gregory, A. D. 590. It was contained in the Sarum Missal, or *Use*, drawn up about A. D. 1085, by Osmond, Bishop of Salisbury and Chancellor of England, in a form differing somewhat from that in which it stands in our Prayer-Book. The first clause of the Collect strikes at the root of spiritual pride or self-sufficiency.

Questions.—What do we say in this Collect that God sees? What word may be put in the place of *sees?* [Knows.] Then you confess your belief here in which of God's attributes or qualities? [His Omniscience.] What does the word *Omniscience* mean? [God's power of knowing all things.] Quote words from one of the Collects in the Office for the Holy Communion in which we confess God's Omniscience. ["To whom all hearts are open, all desires known, and from whom no secrets are hid."] What do you mean by not "putting your *trust*" in anything that you do? [That I do not consider my works sufficient to *entitle* me to heaven.] *Whose* merits procure us admission to heaven? Did Christ die in behalf of all men? [Yes.] And as Christ died for all men, will *all* men be saved? Why not? [Because *all* men do not believe in and serve Him.] To *whom* does the *Te Deum* say Christ has opened the kingdom of heaven? ["To all *believers*."] Mention a section of the Jews who trusted in *themselves* that they were righteous. [Pharisees: Luke xviii. 9.] Repeat one of St. Paul's warnings as to the danger of trusting in ourselves. [1 Cor. x. 12.] Name one of our Lord's Apostles who trusted in his own strength. [Matt. xxvi 35.] And what is said of him afterwards? [Matt. xxvi. 74, 75.] Though we are not to trust in any *spiritual* gift, may we not trust in our *natural* gifts? Who trusted in his bodily strength, but was slain by the person whom he despised? [1 Sam. xvii. 42, 49.] Who trusted in the magnificence of the capital city of his empire, and shortly afterwards was driven from men? [Dan. iv. 28–33.] When did Nebuchadnezzar regain the power he had lost? [Dan. iv. 37. When his heart was humbled.] From what do we ask God in this Collect to defend us? What do you mean by *adversity?* [The evil which opposes us.] But does not God sometimes send men adversity to humble them? And, when it humbles them, is the adversity a blessing or a curse? Who once confessed that his adversity *was* a blessing? [Psalm cxix. 67.] And who declared that it was *good* for him that he had been afflicted? [Psalm cxix. 71.] Then, if adversity be in many

cases a blessing, what do you mean by praying that God would defend you "against all adversity"? [That He will not send adversity which is beyond my power to bear, nor allow me to receive His correction in vain, or in a wrong spirit.] Mention a case in which the loss of wealth may be a blessing. [When that wealth is loved too much, or is used for bad purposes.] Show that the loss of a favourite child may *sometimes* be a blessing to parents. [When the love of the child occupies the place of the love that is due to God.] Then whose will should we pray may be done in all our adversity? What was Eli's exclamation in the day of his adversity? [1 Sam. iii. 18.] What did Job say on a like occasion? [Job i. 21, last part.] Through whom do we offer the prayer embodied in this Collect? What is Jesus called because He comes between God and man? [Our Mediator.] What other word means the same as Mediator? [Intercessor.]

Quinquagesima Sunday.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

Notes.—The Collect used in the service of this day was composed in A. D. 1549. It is therefore a *new* Collect, but in fullness of meaning, and beauty of expression, it will bear comparison with any of those Collects which have been drawn from ancient sources. It seems to have been the practice of the compilers of our Prayer-Book to frame the *new* Collects from the Epistles or Gospels by which they are followed. This fact is remarkably evident in the Collect appointed for to-day, as well as in those appointed for the First, the Second, and the Third Sunday in Advent.

Previous to the year 1549, a shorter Collect than the present one was used on Quinquagesima Sunday. As this season was one of confession and penance preparatory to the receiving of the Lenten Communion, this shorter Collect had

a meaning, which, after the abolition of acts of penance, was in a great measure lost. Hence it became necessary to substitute a Collect of a different character. Thus the present Collect was drawn up in 1549 to supply its place.

Questions.—What do we here say that God has taught us? What do you mean by *charity* in this Collect? [Love.] Do we ever use the word "charity" in a more *limited* sense? [We use it (though Scripture never does) in the sense of giving to the poor.] You say charity means love; does it mean simply love to *God?* Whom *else* must you love? Are you taught that in Scripture? [1 John iv. 20.] Who has set us an example of love? What does St. John say about him who loves not his brother? [1 John iii. 14.] What does he mean here by the term "brother"? [Every person.] Is the love of relatives by birth a part of the duty of charity? Who has set us an example of the love of relatives and friends? [John xix. 26, 27.] Does God every day show His love even towards those who show Him nothing but hatred? [Matt. v. 45.] By sending them earthly blessings God proves His love even towards His enemies; are *we* to imitate Him in loving our enemies? [Matt. v. 43, 44.] Are we to love an enemy with the same degree of love with which we regard a dear friend? [No; even God makes a difference in the amount of rewards which He bestows on *His* servants.] Then what is meant by loving an enemy? [Returning him good for evil, &c.] Is the duty of assisting the poor, as far as we are able to do so, a part of the duty of charity? [1 John iii. 17.] Can we show our charity in our conversation about other persons? How? [By not saying unjust things of them.] But can we not be guilty of uncharitableness even though we do not *say* unjust things of them? How? [By *thinking* unjustly of them, or by attributing the good they do to wrong motives.] Is there anything about this in Holy Scripture? [1 Cor. xiii. 5, "*Thinketh* no evil."] St. Paul says that charity *suffereth* long; what is here meant by "suffereth long"? [It bears provocation long.] In 1 Cor. xiii. 13, *three* virtues are named; what are they? And which of these is said to be the *greatest?* Why? [Because faith and hope will be at an end in heaven, since we shall have obtained there the object of these virtues; but charity or love will last for ever.] Whom do we ask God in the Collect to send to us? And what do we beseech Him to pour into our hearts? What does the word *pour* here mean? [To give a

large share.] And what do we call charity in this Collect? Why is it the *bond* of peace and of all virtues? [Firstly, because it makes us live in *peace* with each other; secondly, because all virtues without charity are weak.] What is said in the Collect of him who is without charity? Do you speak here of the death of the body? What do you mean then by saying that he is dead? [He is *spiritually* dead.] He is dead in whose sight? [God's.] For whose sake do we ask God to grant this? What does "Amen" mean? What other meaning has it? [It sometimes means *verily* or *truly*.] Mention places in which it means *verily*. [At the end of each of the Creeds and after the words "in the name of the Father and of the Son and of the Holy Ghost," in the Baptismal and Marriage services, and in the Ordinal.]

First Day of Lent, commonly called Ash-Wednesday.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

Notes.—The word Lent is derived from the Anglo-Saxon language. It signifies *spring*. Lent is the spring fast of forty days before the Feast of Easter. Lent appears to have been originally a fast of forty hours, to commemorate the time that elapsed from the noon of Friday (when our Lord began to yield to the power of death), until His Resurrection. In the time of Irenæus and Tertullian, other days were added to the time set apart for the fast, and in the 8th century it began to be observed during a period of forty days. The number forty was probably selected to remind us of the fasting of Christ in the wilderness of Judæa. The *first* day of Lent is called *Ash*-Wednesday, because formerly on that day those who were put to open penance in the Church sprinkled ashes upon their heads as an outward sign of their sor-

row and abasement. An allusion to the ancient rite of penance may be seen in the Exhortation at the beginning of the *Commination Service*, in the English Prayer-Book.

On Ash-Wednesday six of the seven Penitential Psalms (namely, vi., xxxii., xxxviii., cii., cxxx., cxliii.) are used in the Proper Psalms in the Morning and the Evening Prayer. The remaining Penitential Psalm (li.) is employed in the *Commination Service*, in the Church of England, which was omitted in the revision of our American Prayer-Book; so that this Psalm, which is the most penitential of all, is not now appointed to be used on this day. It may however be appropriately sung as an Introit, or at any place in the service at which Hymns are commonly sung.

The Collect for Ash-Wednesday was drawn up in A. D. 1549. The following Rubric was placed immediately after it:—*This Collect is to be read every day in Lent after the Collect appointed for the day.*

Questions.—Whom do we address in this Collect? What do we here say about God's hatred? Whose sins does the Collect tell us God forgives? What words may be substituted for the words for "all those who are penitent"? [All who repent.] What does the word repentance signify? [A change of mind.] Does the Church in any other part of her services teach us that God pardons and absolves all those who truly repent? [In the *Exhortation* at the commencement of the Order for Morning and Evening Prayer.] How are we required to show our repentance? [By changing our way of life?] Can a man be said to repent when he does *not* change his way of life? Persons sometimes feel the pain of guilt; is this pain of itself repentance? What do we call it? [Remorse.] Mention some one who felt remorse on account of a wicked act which he had committed, but did *not* repent. [Judas.] What wicked act did he do? And how did he *add* to his guilt? [He put an end to his life.] Which of our Lord's Parables teaches us that God will receive and pardon the penitent? [That of the Prodigal Son.] Was that son sorry for the errors of his past life? How did he prove that he was sorry? [He returned home.] Then by returning to his father's house did he *change* his conduct? How did his father welcome him? Who is meant in this parable by the father? And whom does the prodigal son represent? [The penitent sinner.] What do we ask God in the Collect to "create and make in us"? Who offered a similar prayer?

[Psalms li. 10.] Where in Scripture are the heart of stone and the heart of flesh mentioned? [Ezek. xxxvi. 26] What do we pray in the Collect we may obtain from God? In what manner are we to repent of our sins? [Worthily.] What does worthily mean here? [In a way pleasing to God.] And what kind of a God does the Collect teach us He is? In what part of the Prayer-Book do we find several passages of Holy Scripture bearing on the duty of repentance and on God's promise of forgiveness? [At the commencement of the Order for Morning and Evening Prayer in what are called the *Sentences*.] What is meant by *fasting*? Is the season of Lent a season of fasting? Mention the Days of Fasting appointed by our Church. [I. The Forty Days of Lent. II. The Ember Days. III. The Three Rogation Days. IV. All the Fridays in the year except the Christmas Day which may chance to fall on a Friday.] Where do you find these days mentioned? [In the *Calendar*, under the head of *Tables and Rules*.] Does our Church lay down precise rules for fasting? [No.] Did our Lord say anything which seems to *authorize* the practice of fasting? [Matt. ix. 15.] Who is meant here by the Bridegroom? [Jesus Himself: see also Matt. xxv.] Are the *Sundays* in Lent days of fasting? [None of the Sundays in the year are days of Fasting; they are *all* Feasts.] What holy duty should we perform on all days of Fasting? [That of repenting in a *special* manner of our sins.] Who will give us the grace of true repentance? How are we to obtain that grace? Are we invited to repent and to turn to God? [Matt. xi. 28.] Need the *greatest* of sinners despair of mercy if they are willing to turn to God? What promise is freely given to him that cometh to Jesus? [John vi. 37.]

First Sunday in Lent.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Notes.—The Collect appointed to be used to-day was composed in A. D. 1549. The Epistles and the Gospels which are read during the Lenten season, are taken from the ancient Rituals.

Some account of the season of Lent has already been given in the 'Notes' for Ash-Wednesday, which should be referred to. It is certain that Lent (as well as the Holy-days and seasons of the Ecclesiastical year) has been appointed by the Church solely on the Church's own authority. The observance of such days and seasons is not laid upon us by the Scriptures as a duty. But it is laid upon us by the Church as a duty. Ought the Church then to be obeyed? This is the question which the lukewarm, and the irreligious, too often ask themselves, even if they do not put it into words. Let them know that very decisive answer which Christ has given to the plain question as to whether the Church ought or ought not to be obeyed. His *example* is that decisive answer, and because He came to be our pattern, His example should be followed. He not only kept feasts which were ordained by Jehovah, but also a feast which was kept by the Jewish *Church*, and was ordained by an uninspired man. He kept the Feast of Dedication, which was instituted by Judas Maccabeus to commemorate the purification of the Temple after its pollution by Antiochus Epiphanes. John x. 22, 23.

Lent is a golden season for those whose lot in life is so shapen, that they are immersed in care and business. The stern footstep of time, which swiftly and noiselessly moves forward, is attended by a thousand cares and pleasures which make a beaten highway of the heart. By the calls to repentance, by the devout appeals of the Church at this sea-

son, stony hearts are aroused, and the past is mapped out before the mind's eye by the habits of retrospection which are now encouraged. Is it not a great thing to be called to forty days of self-recollection? Every day should be a day of repentance, a day of self-recollection, but Lent is a *special* season for both.

Questions.—Whom do we address in this Collect? [Our Lord Himself.] Which of our Lord's acts while he was on earth is specially mentioned in the Collect for to-day? What does the word "fast" mean? For whose sake did Jesus fast? Where did He fast? [In the wilderness of Judæa. Matt. iv. 2.] How can He be said to have fasted for *our* sake? [He had no sins of His *own* for which to fast, but He bare *our* sins, and therefore underwent the same discipline through which *we* should pass.] Is there any other reason why He fasted? [Yes; being man, the second Adam (1 Cor. xv. 47), also our perfect brother (Heb. ii. 11), He came to set us an example in everything.] What do we ask God in this Collect to give us? Grace for what purpose? Did our first parents sin by *not* using abstinence? What was their sin? To what do you pray that our flesh may be subdued? What do you mean by *subduing* the flesh to the spirit? [Bringing our desires under the government of the spirit.] What are the works of the flesh? [Gal. v. 19–21.] And what is the fruit of the Spirit? [Gal. v. 22–24.] What does the word *carnal* mean? [Belonging to the flesh.] What is said in Scripture of the *carnal* mind? [Rom. viii. 7.] Is there any injunction in Holy Scripture as to bringing our *thoughts* into captivity to Christ? [2 Cor. x. 5.] Whose "motions" do we pray in the Collect that we may ever obey? What do you mean in the Collect by *motions?* [Promptings, suggestions.] Who prompts us to good works? [The Holy Ghost.] But is it possible for men to *resist* and even *quench* the Spirit? [Acts vii. 51; 1 Thess. v. 19.] How do we pray we may ever obey these motions? To whose honour and glory? Why not our own? [Because we cannot obey the motions of the Spirit in our own strength.] Can we do *anything* that is good without God? [John xv. 5.] What does St. James say about every good and every perfect gift? [Jas. i. 17.] What sect of the Jews gave glory to *themselves* for their fastings* and tithe-giving? [Luke xviii. 11, 12.]

* In Luke xviii. 12, the Pharisee is represented as saying that he fasted *twice* in the week. *All* the sects of the Pharisees (the Talmud enumerated

While the Pharisee was boasting of his virtues in these respects, what earnest prayer was the Publican offering? [Luke xviii. 13.] And what did Jesus say about this publican? [Luke xviii. 14.]

Second Sunday in Lent.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect for the Second Sunday in Lent may be traced to the Sacramentary of Gregory (A. D. 590), and it is also found in the Sarum Missal, or *Use*, drawn up in 1085, by Osmond, Bishop of Salisbury. A comparison of the Collect, as it stands in our Prayer Book, with the form in which it appears in the Sarum Missal, shows that in translating the Latin prayers, the compilers of our Liturgy were accustomed to make such additions and changes as were likely to convey the sense of the original with greater force and with greater clearness. Thus in the Collect for to-day, the words "to help ourselves," and "which may assault and hurt the soul," have no equivalent expressions in the Latin text.

Questions.—What do we here say that God sees? You say "to help ourselves"; can we not defend ourselves from temporal accidents? [Sometimes.] But in *all* cases in whose hand are we? Have we no power in ourselves in *spiritual* matters? *Whose* spiritual strength do we require? Was

seven sects) were remarkable for the scrupulous exactness with which they observed traditional customs. They asserted that Moses ascended to the top of Sinai on the *fifth* day of the week, and that he returned to the plain on the *second* day. Both those days, therefore, they observed as fasts.—KITTO's *Cyclop. of Biblical Literature.*

The observance of fasts by the whole nation was by no means peculiar to the Jews. The Romans were accustomed to couple public fasts with their public supplications for averting a public calamity.—SMITH's *Dict. of Greek and Roman Antiq.*

St. Paul after his conversion to the faith of Christ a holy man? Who converted him? [Acts ix.] And what did Jesus expressly term him? [Acts ix. 15.] He was a "chosen vessel" for what purpose? When St. Paul was comparing himself with "the chiefest of apostles," what did he say of himself? [2 Cor. xi. 5.] Though he was chosen by Christ Himself, and though he was "not a whit behind the chiefest of apostles," yet what did he confess respecting the weakness of his nature? [Rom. vii. 21.] As we have no power of *ourselves* to help ourselves, what do we beseech God in the Collect to do? To what bodily accidents are men liable? Mention some which are alluded to in the *Litany*. ["Lightning and tempest, plague, pestilence," &c.] You pray to be kept from these; would it therefore be right to expose yourself unnecessarily to bodily danger? Whom would you tempt by doing so? What did Jesus say when the devil asked Him to cast Himself down from the pinnacle of the Temple? [Matt. iv. 7.] Do you pray in the Collect to be kept from bodily dangers *only?* What do you say about your *soul?* Mention some of the evils to which your *soul* is subject? Temptation to sin is the greatest evil to which your soul is exposed, but would it be right in you to place yourself unnecessarily in the way of temptation? Whom would you tempt in that case? [God.] When a person finds himself in a place where he is much tempted, what is the best thing he can do? [Leave it.] But suppose he cannot leave it, what must he be careful to do? [Pray constantly for grace to withstand the temptation.] You pray to be defended from evil thoughts; are *good* persons troubled with such thoughts? But if they do not *invite* bad thoughts, will God punish them for having them? But suppose they *do* invite and *cherish* them, will God in that case punish them? What is the unrighteous man commanded to do as regards his thoughts? [Isa. lv. 7.] What does Holy Scripture say of the thoughts of those who lived before the time of the Flood? [Gen. vi. 5.] Did God punish those men? And did He punish them because the devil put bad thoughts into their hearts, or because they framed such thoughts for themselves? What ought you to do when you find bad thoughts have taken possession of your heart? [Turn my mind to God or to Christ.] * Suppose you have learnt Psalms or Prayers by heart, how may you turn them to good ac-

* Among the Jews it was customary for the children to be able to re-

count when bad thoughts come into your mind? [By repeating them to myself.] Who quoted Scripture when He was tempted by Satan? [Matt. iv.] Prove from Scripture that David was accustomed to meditate on God's word. [Psalm cxix. 112.] For what purpose did he say he had hid God's words within his heart? [Psalm cxix. 11.] When a man's heart is cleansed from the devil's presence, but is not kept clean, does the devil re-enter it? [Matt. xii. 45.] But does he come alone? How many other spirits does he bring with him? [Matt. xii. 45.] Is the man's state better or worse than it was before? This shows you how earnestly you should encourage the Holy Spirit's presence in your heart: has Solomon shown that life and death depend upon keeping the *heart* pure? Where? [Prov. iv. 23.] To what do good thoughts generally lead? [Good actions.] To what do bad thoughts generally lead? [Bad actions.]

Third Sunday in Lent.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day is contained in the Sacramentary of Gregory, A. D. 590, and also in the Sarum Missal, A. D. 1085. It mentions the enemies which assail the Christian, and the Gospel gives us an account of our Lord's casting the devil (man's chief enemy) out of one who was dumb, as if to remind us of His triumphing over

peat the greater part of the Law by heart. The early Christians of the East commited to memory the Psalms; and employed those sacred writings not only to enliven their social hours, and soften the fatigues and sorrows of life, but also in their religious assemblies (1 Cor. xiv. 26), at their meals, and, as Clement of Alexandria testifies, before they retired to rest. Among our Anglo-Saxon forefathers, the children, who were unable to read, were nevertheless taught to repeat the Psalms by heart. (Nuttall's *Class. and Archæolo. Dict.*) Among the Mahometans it is by no means unusual to find the young, who can neither read nor write, able to repeat by rote a large portion of the Koran.

the principalities and powers of darkness, and of His "making a show of them openly." Col. ii. 15.

Questions.—On what do we beseech God to look? What *kind* of desires do we ask Him to regard? Is God able to read the heart? What does the First Collect in the Office for the Holy Communion say about our "desires"? What people were accused of drawing nigh to God with the lips while their hearts were far from Him? [Matt. xv. 8; Mark vii. 6.] Did Jesus while on earth show that He could read the thoughts* of the heart? [Matt. ix. 3, 4, xii. 25; Luke v. 22.] For what purpose do you ask God to stretch forth the right hand of His Majesty? What is God? [John iv. 24.] And what did Jesus say about a spirit? [Luke xxiv. 39.] Then, as a spirit is without bodily parts, and as God is a spirit, what do you mean by the right *hand* of His Majesty? [His power.] Can you quote any text of Holy Scripture in which bodily parts or organs are assigned to God? [Psalm xxxiii. 18.] What is meant here by the eye of the Lord? [His all-seeing power.] In Isa. lii. 10, God is represented as making bare His *arm;* what do you understand by this mode of expression? [That God showed His power.] Where is a similar form of speech employed? [Psalm xcviii. 2.] You ask God to be your *defence;* what does the word *defence* mean? [A guard or protection.] Mention two words in common use which have the same meaning. [*Fender* and *fence.*] Do you require protection in your sleeping as well as in your waking hours? Is this truth clearly taught in Scripture? [Psalm xci. 5, 6.] You ask God to be a defence against all your enemies; who is man's chief enemy? Are there *other* enemies of men? [Evil angels. Psa. lxxviii. 49.] What will enable us to quench the fiery darts of the wicked? [Eph. vi. 16.] What promise is held out to those who *resist* the devil? [James iv. 7.] Did the devil flee from Jesus when Jesus resisted him? [St. Matt. iv. 11.] In

* Our Lord is frequently represented in the Gospels as *answering* the questions of His hearers, but we should notice the peculiar use of the Greek word (ἀποκριθεὶς) there translated by the participle *answering.* He often answered men *when no questions* had been put to Him, as in Luke xiv. 3, v. 22, vii. 39, 40. In such cases we discern His power to read the *thoughts* of the heart; we are also reminded of the primary meaning of the verb ἀποκρίνομαι, which conveys the notion of judging and separating, a sense in which it has a true reference to our Lord, but not to any other person for what mere human being can read the thoughts, the secret motives of his fellow-men?

what manner should *we* resist the devil? [1 Peter v. 9.] We should also resist our own bad passions and desires: *who* has gone to "his own place" because he did not do that? [Acts i. 25.] What is meant by "his own place"? Did Satan tempt Judas? [St. John xiii. 2.]

Fourth Sunday in Lent.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ.

Notes.—The Collect for this Sunday is taken, without alteration, from the Sarum Use, A. D. 1085, and may be traced back to the Sacramentary of Gregory, A. D. 590. It is the only Collect used in Lent which *begins* with a confession of sin. This Sunday is often called Midlent Sunday, and in some parts of England Mothering Sunday.*

Questions.—What do we confess in this Collect? Mention one of our Lord's Apostles who fell down at Jesus' feet and confessed that he was a sinner. [Luke v. 8.] Contrast with St. Peter's confession of his own unworthiness the conduct of any heathens who were insensible to the wickedness of their nature. [*Augustus*, Emperor of Rome, just before his death, asked his wife and friends whether he had played his part well.† *Caligula* commanded that a gilded statue of himself should be placed in the Holy of Holies, and that the

* Bishop Sparrow and others term the Fourth Sunday in Lent *Dominica Refectionis, the Sunday of Refreshment*, probably because the Gospel of the day treats of our Lord's feeding the five thousand, and because the First Lesson in the Morning gives an account of Joseph's entertaining his brethren. Hence arose perhaps the custom of *Midlenting* or *Mothering* peculiar to this day; that is to say, in some parts of England it is usual for the various members of families, though living at a distance, to come together under the roofs of their parents as on a Christmas-Day. It was also the custom for parishioners to go to the Mother Church of the parish on this Sunday, and lay offerings on the high altar; by some persons, therefore, it is supposed that this last-mentioned custom gave rise to the term "Mothering" previously mentioned.

† He added the formula in which the performers of a drama usually besought the applause of the audience:—

"If well, applaud the play, and clap your hands."

Temple at Jerusalem should be dedicated to him. *Domitian* assumed the titles Lord and God (*Dominus et Deus*), and commanded divine honours to be paid to himself. *Diocletian* took the same titles.] We confess that we "worthily deserve to be punished;" has God appointed a time for punishing and rewarding men? When will He do so? Will He punish and reward without openly trying men? What is the day called on which both good and bad will be judged? Men are often tried publicly by the laws of their country, why so? [To ascertain their innocence or guilt in relation to the charge brought against them.] Has God appointed a day of judgment to ascertain who are guilty and who are not? You say "Yes"; but does not God know *already* who are holy and who are unholy? Then, as He already knows this, why has He appointed a day of judgment? [That all men may behold His justice in the government of the world.] Will the guilty be able to excuse themselves? Mention one who when accused of his unfitness was speechless. [Matt. xxii. 12.] And by the term "speechless" do you mean that he was without the gift of speech, or that he had no excuse to make? By what will men be accused or excused beforehand? [Rom ii. 15.] For what "comfort" do you pray in this Collect? What does the word "grace" mean? You pray that you may mercifully be relieved: relieved from what? [The burden of sin.] You have told me that God will hereafter punish men for sin; does He not punish men in *this* world? Does He *always* do so? You say "Yes"; but what does David say on this point? [Psalm lxxiii. 3–6.] Then you see that the wicked are not *always* punished in this world; on the contrary, they seem in many cases to be free from misfortune; was this a mystery to David? [Psalm lxxiii. 15.] When *did* he understand it? [Psalm lxxiii. 16–19.] Do *good* people meet with misfortunes in this life? And are you always right in saying that these misfortunes happen to them on account of their *sins?* Is there anything in Holy Scripture on this point? [Luke xiii. 1–6.]* You pray to be "re-

* Who these Galileans were is uncertain. Josephus, the Jewish historian, is silent respecting this event. Some of the Greek Fathers apprehend they were of the sect of Judas of Galilee (Acts v. 37), who refused to pay tribute to Cæsar (Mark xii. 14), and whose followers or their successors sowed the seeds of sedition at Jerusalem. It may, however, be doubted whether they were really of this sect, which arose about A. D. 14,

lieved" from the burden of sin: has Jesus promised to relieve sinners of that burden? [St. Matt. xi. 28.] Did He receive sinners and eat with them? Since Christ was and is gracious to sinful men, onght men to "*continue* in sin that grace may abound"? [Rom. vi. 1, 2.] Does Christ relieve and receive those who desire to *continue* in sin? or those who desire to *leave* sin? Then Christ came to save us *from* our sins, not to save us while we continue *in* sin. Through whom do you offer the prayer which this Collect contains? What does "Amen" mean in this Collect? [May it be so.] What does it mean at the end of *all* prayers? [May it be so.]

Fifth Sunday in Lent.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day is derived through the Sarum Missal (A. D. 1058), from the Sacramentary of Gregory, A. D. 590. It is a short prayer for help, and is a very fitting introduction to the Epistle for the Day, which represents Christ as a Redeemer and Mediator, who has passed into heaven, the Holy of Holies, to prepare an "eternal inheritance" for His faithful followers. This Sunday is known as Passion Sunday from the fact that the Services of the Church now begin to speak of our Lord's Passion.

Questions.—What do we here beseech God to do? How do we pray that He may look upon us? On what ground do we beseech Him to govern and preserve us? [Of His goodness.] What is the greatest proof of His goodness to men? [1 John iv. 9.] What inheritance does the Epistle for this day say He has given us the promise of? [Heb. ix. 15.] Did

the last year of Augustus; for Christ, who opposed their leading doctrine, the unlawfulness of tribute, would hardly have placed them on a level with the *innocent* persons killed by the falling of the tower of Siloam. Possibly they were Galileans who were cruelly slain by Pilate at the Passover. (St. Luke xiii. 1.)

Christ on earth resemble His Father in His goodness towards men? Did He do good to the *bodies* as well as the souls of men? Mention some of the miracles which He wrought for the good of men's bodies? What does the word *martyr* signify? [A witness.] How have martyrs borne witness to Christ's goodness? [By their deaths.] Mention martyrs whose names are contained in Holy Scripture? [All the Apostles, except perhaps St. John, who died a natural death at Ephesus.] Mention martyrs whose names are *not* found in Holy Scripture. [Polycarp, Ignatius, Cyprian, &c.] When did Polycarp suffer death? [He suffered at Smyrna, in A. D. 166.] Did he confess Christ's *goodness* to him? [Yes; when commanded to recant, he replied, "Eighty and six years have I served Christ, *and He hath never wronged me.*"] You beseech God to "govern and preserve you;" does God govern and preserve the faithful by His *messengers* as well as by His immediate presence? Whom do we especially call God's messengers? [Angels.] What is the meaning of the word *angel?* [A messenger.] What does St. Paul say of angels? [Heb. i. 13, 14.] Does God teach us in the Old as well as in the New Testament that angels are sent to preserve men? Where are you taught this? [Psalm xxxiv. 7.] Who was once delivered from prison by an angel? [Acts xii. 7, 11.] What does the word "govern" mean? [To control and direct.] You pray that you may be "governed;" whose goverment would you be *resisting* if you obeyed your own evil desires? Suppose you placed yourself in places where you were sure to be tempted to do evil, whose government would you be *resisting?* Where do you pray not to be led into temptation? Does God ever tempt you to do evil? [James i. 13, 14.] Then what do you mean by asking *God* not to lead you into temptation? [Either that He would not allow me to be tempted by the devil, or by evil beyond my power of endurance, or that He would deliver me from temptation.] What is God called because he governs? [Ps. xliv. 4, xlvii. 7.] Mention persons who *submitted* themselves to God's goverment and direction when they were among heathens. [Joseph, Daniel.] Mention a nation which would not obey God, but often trusted in false gods. [The Israelites.] Can Christians be like the Israelites in this respect? How so?

The Sunday next before Easter. (Palm-Sunday.)

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord.—*Amen.*

Notes.—The Collect appointed to be used to-day may be traced to the Sacramentary of Gelasius, A. D. 494.

This Sunday is called Palm-Sunday, to commemorate Christ's triumphal entry into Jerusalem. On the occasion of this His public entrance into the city, the people strewed branches of Palm-trees in the way before Him, and by other signs testified their joy at His appearance. (See Matt. xxi.)

The Feast of Palm-Sunday began to be observed in the Western Church about the sixth century; but in the Eastern it was kept in the fourth and fifth centuries. The blessing (or consecration) of palms by the priest does not date earlier than the time of Gregory the Great. Palm-Sunday is the commencement of *Holy-Week*, or *Passion-Week*—the last week in Lent.* Bingham (*Antiq.* xxi. 1.) says that Holy-Week, or Passion-Week was observed with greater strictness than the rest of the Lenten season. Special Epistles and Gospels are appointed in our Prayer-Books for the days of Holy-Week. The narrative of Christ's crucifixion, which is read in the services during the week, is taken from all four of the Evangelists.

The Thursday in Holy-Week is called *Maundy-Thursday*, or *Mandate-Thursday* (Dies Mandati), and sometimes *Cœna Domini*. The name *Maunday* or *Mandate*, probably refers to the *mandate*, or "new commandment," which Jesus on this day gave to His apostles to "love one another." Spel-

* As the fifth Sunday in Lent is called Passion-Sunday, and the name Passion-Week is by some writers applied to the week which follows it, it would seem best to avoid confusion by using only the name "Holy-Week" for the week before Easter.

man, however, says that the name is derived from the word *mande*, a *hand-basket*, out of which the king was accustomed to give alms to the poor. On this day it was usual for our kings or their almoners to give presents, and feed and clothe as many poor men as they were years old. The custom was commenced by Edward III. at a jubilee held when he was fifty years of age, A. D. 1363. Gifts are still given by our sovereigns on this day through the medium of an almoner. A writer of the age of Wiclif (A. D. 1428) says, "Christ made His *Maunday*, and said, Take eat," &c. The title *Cœna Domini* (Supper of the Lord) is applied to the day in commemoration of the institution of the Sacrament of the Lord's Supper. On this day Christ washed His Apostles' feet in token of His humility, and so taught Christians of all ages that they should imitate Him by performing the lowliest acts for the good of the members of His body the Church.

Questions.—What moved God to send His Son to be born and to die for us? Does Holy Scripture declare this? [John iii. 16.] You say Jesus took upon Him our flesh; what word is used to express this doctrine? [Incarnation.]—Which of the Evangelists tells us that the Word was *made flesh?* [John i. 14.] Who is meant here by "the Word"? In what sense can Jesus be said to be *the* Word? You cannot tell: what do men employ to express their thoughts and intentions? [Words.] And who declared *God's* thoughts and intentions? Now you know why Jesus is called "the Word"; but there is perhaps another reason. By what are we told that God created the heavens and the earth? [Psalm xxiii. 6.] And yet in another place (Heb. i. 2) we are told that they were made by Jesus: It follows, therefore, that Jesus and the Word are one and the same person. How was Jesus put to death? What word means nailed to a cross? Was crucifixion a Jewish mode of punishment? [No.] What was the Jewish mode of putting certain offenders to death? [Lev. xx. 2; Num. xv. 35.] Mention some of the nations by whom crucifixion was employed as a mode of punishing their malefactors. [The Persians, Egyptians, Greeks, and Romans.] Who *abolished* crucifixion among the Romans? [The Emperor Constantine, in A. D. 330.] As Jesus was a Jew, how was it that He was crucified? [Because since the time of Pompey, who took Judæa B. C. 63, the Romans had been masters of Palestine.] Were the

Romans accustomed to crucify *all* their malefactors? [No, only the *worst;* for example robbers, pirates, and persons guilty of sedition.] In what light was crucifixion regarded by the Jews? [As an accursed death. Gal. iii. 13.] Who were crucified with Jesus? Was their crime the same as that of which Jesus was wrongfully accused? [No; they had made insurrection.] Does the fact of their having been crucified with Jesus prove that He was *not* put to death according to the *Jewish* law? [Yes, Maimonides and Hammond remark that the Jews were not accustomed to execute *more than one* criminal on the same day, unless for a like offence.] Did the Jews admit that they had lost the power of putting offenders to death? [John xviii. 31.] Then, what prophecy had, according to their own confession, been fulfilled? [Jacob's: Gen. xlix. 10. The Sceptre or kingly power had departed: the Romans ruled Judæa.] Was Jesus *dead* when He was taken down from the cross? [John xix. 33.] What word is used in tne Litany to express Christ's sufferings? [Passion.] Mention a *special* occasion on which Christ suffered previous to His crucifixion? [Luke xxii. 44.] What words are employed in the Litany to remind us of His sufferings on that occasion? ["Agony and bloody sweat."] In the Collect for to-day you say that Christ has set us an "example" by His death; what example has He set us? Why of humility? [Because, though not a sinner, He nevertheless suffered the death of the vilest of sinners.] What lesson do we learn from His death as to bearing suffering? [To bear it patiently.] Does the Collect refer to Christ's "patience"? In what words? What does "patience" mean in the Collect? [Endurance under suffering.] Of what do we pray we may be made partakers? But will not *all* men rise from the grave? Then why do you pray that you may partake of Christ's resurrection? [Because none but the holy will rise to enter into joy. [Will the resurrection be a good thing for the unholy? [No; it will be the worst of evils to them, for they shall arise "to shame and everlasting contempt." Dan. xii. 2.]

Good Friday.

FIRST COLLECT.

ALMIGHTY GOD, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Notes.—The title "Good Friday," is peculiar to the Calendars of the Anglican Churches. Its ancient title was *Holy Friday, or Friday in Holy Week.* It was called by our Saxon forefathers *Long Friday*, probably on account of the long fastings and offices with which it was observed. It received its present title in consequence of those "good" things which Christ has purchased for mankind by His death. All the Psalms used on this day (except the sixty-fourth) are found in the ancient Latin offices. They relate in a prophetical and mystical manner to the sufferings of Christ. The twenty-second Psalm contains several passages which were literally fulfilled by the events of His crucifixion.

Three Collects are specially appointed to be used to-day. The *first* of these is found in the Sacramentary of Gregory, A. D. 590; the *second* in the Sacramentary of Gelasius, A. D. 494; and the *third* was compiled in A. D. 1549, from an ancient form. The *fourth* Collect used in to-day's service is the Collect for Ash-Wednesday, which is appointed for every day in Lent.

The first Morning Lesson for Good Friday narrates the obedience of Abraham in offering up his son Isaac, an event which the Church thus puts before us as typical of the sacrifice of Christ. The first Evening Lesson (Isa. liii.) presents a more connected series of prophecies relating to Christ, and especially to His sufferings, than perhaps any other portion of the Bible.

Questions.—*First Collect.*—What do you here beseech God to behold? In what way do you ask Him to behold His family? What name do we often give to a family, or to persons living in the same house? [Household.] And in the Col-

lect for the *Twenty-second Sunday after Trinity*, what do we term *God's* household? [The Church.] Then by God's family, spoken of in this Collect, you understand what? [The Church.] When were you born into this family? [At baptism.] And for the sake of this family, what does the Collect tell us Christ was contented to do? What do you here mean by *betrayed?* [To be given up treacherously.] Who betrayed Christ? Had Jesus admitted Judas to equal privileges with the other Apostles, and treated him with equal kindness? [He heard our Lord's discourses, shared the privileges of His society, and was present at the last Passover.] Did Christ treat him as a friend? [Ps. xli. 9.] Did Judas in return pretend to be the friend of Christ? [Matt. xxvi. 48.] Is it possible for men in these days to act in much the same way that Judas acted? How so? [When they profess love for Christ, but are His enemies.] Does Scripture say that it is even possible for men to *crucify* Christ afresh? [Heb. vi. 6.] How can they do this? Could Jesus have saved Himself from the evil influences of Judas? [Matt. xxvi. 53.] What induced Judas to betray His Master?* You cannot say. Tell me what he gained by his wicked act? Was the money of any use to him? What did he do with it? How was it ultimately spent? [Matt. xxvii. 7.] Mention some solemn words of Holy Scripture, in which the *final* state of Judas is described? [Acts i. 25; St. John xvii. 12.] The Collect says that Jesus suffered on the cross; was this a painful death? [Yes; a lingering painful death: the whole weight of the body was borne by the nails; and the thirst, owing to the loss of blood, was so raging, that it produced fever.] What bitter cry of our Lord showed His agony? [Matt. xxvii. 46.] You pray, in the First Collect for to-day, for Christ's family, the Church; is there any reason why you should pray for the Church on Good Friday? [Yes. *See First Collect for the Ember Days.* On *this* day Christ "purchased to Himself an universal Church by His precious blood."]

* The notion that Judas betrayed Christ to induce Him to manifest His power in delivering Himself from His enemies, and in restoring the kingdom to Israel, is too unfounded to deserve serious consideration. Covetousness was the ruling passion of Judas. Long before his own death Christ made known the traitor's real character. St. John also terms him *a thief*. The sin of Judas did not originate in error of judgment, but in depravity of heart. Therefore Christ said it had been good for him if he had not been born. Mark xiv. 21.

SECOND COLLECT.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

Second Collect.—By whose spirit is the Church governed and sanctified? What does the word "sanctified" mean? What is the Church called because it is sanctified by the Holy Spirit? [Holy: in the Creed, the *Holy* Catholic Church.] Have all the members of the Church been made holy? What does St. Paul call the bodies of Christians? [1 Cor. iii. 16.] Are men holy merely because they happen to be born in a Christian land? [No; this would be making holiness a mere accident of country or territory.] Then what makes men's bodies the temples or dwelling-places of the Holy Ghost? [Their baptism.] But suppose a baptized person lives an *unholy* life; can he be said to be a temple of the Holy Ghost? [Yes; St. Paul in 1 Cor. iii. 3, tells the Corinthians that they are *carnal*, and rebukes them for certain sins, yet immediately afterwards, in the 16th verse, he tells them they are the temples of the Holy Ghost] But is the danger of living an unholy life great? [Yes; the Holy Ghost might leave the Christian, and then he will become the abode of evil spirits.] What do we ask God in this Collect to receive? What do we pray that every member of the Church may do? Where do we pray that every member may "truly and godly serve" God? ["In his vocation and ministry."] What do you mean by his *vocation?* [His *calling*, the state of life into which God has called him.] Does God always cause a man's state in the world to be a *fixed* or *unchangeable* one? Does He allow a person to change it? Does He ever change it *Himself* unexpectedly to the person? Name some one whose position in life He changed at least twice. [Joseph as a *prisoner* and as a *governor* in Egypt.] Mention a case similar to Joseph's. [Daniel's.] Mention the case of a *woman* who became the wife of a rich man in whose fields she was at one time a gleaner. [Ruth's.] And did all these do their duty in the states of life into which God called them? But you allude to the "ministry" of each member of the Church,

are *all* Christians ministers? [1 Peter ii. 9; Rev. i. 6.] In what way are *all* Christians priests? [St. Peter says they offer the sacrifice of praise.] May *every* member of the Church administer the Holy Sacraments and instruct a congregation? [No.] For whom are these offices reserved? [For those only who have been ordained to them by the Bishop. See Heb. v. 1-4; Titus i. 5; also the *Preface to the Form for the Ordination and Consecration of Bishops, Priests, and Deacons: Prayer-Book.*]

THIRD COLLECT.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Third Collect.—You mention four classes* of men on whom you beseech God to have mercy: who are they? [Why are the *Jews* mentioned *first* in the Collect? [Because they were the chosen people of God.] But are not *Christians* now the chosen people of God, or "the elect"? [Yes.] In what sense therefore are the Jews *peculiarly* God's chosen people? [They were chosen from the earliest times to be under God's special government, and to be the race of which His Son was to be born.] As the Jews have thus been so highly blessed, why do you *pray* for them? You cannot tell: do the Jews, as a nation, believe in Jesus as the Messiah? But would it

* Bishop Sparrow remarks, "This day Holy Church prays expressly for all Jews, Turks, and Infidels, enemies of the Cross of Christ; for this day Christ both prayed and died for His enemies, and as He expressed the height of His love to-day in dying for them, so does the Church her height of charity in praying for them."

be a blessing to them to believe in Jesus? [The greatest they could have.] Then why do you pray for them? [That they may be converted to the faith of Christ.] You pray next for the *Turks;* why do you do so? [You cannot tell: do the Turks believe in Christ as the *Saviour* of man? [No.] Do they believe in Christ *at all?* [Yes; they say that Christ was a good man and a prophet] And is this belief sufficient? Why not? [Acts iv. 12.] Do the Turks trust in some other than Christ for salvation? Who is that person? [Mahomet.] What do they call Mahomet? [*The* Prophet; meaning that he is the *greatest* or *chief* prophet of God.] Is he a prophet? [Yes, but a *false* prophet.*] Why do you pray for the Turks? [That they may be converted to the faith of Christ.] What do you mean by *infidels?* [First, those who have never heard of a Revelation; secondly, those who *have*, but who nevertheless *refuse* to believe it.] How are those who have never heard of Christ to be taught His truth? [By means of missions. Rom. x. 14.] Who is supposed to have first preached the Gospel in England? [St. Paul.] Who established Christianity among the Saxons? [Augustine, who landed in Kent with forty followers in A. D. 596.] The Collect mentions *heretics;* whom are you to understand by heretics? [Those who do not receive the Gospel as Christ and His Apostles delivered it, but who frame new doctrines, and so corrupt the faith of Christ.] Were there heretics in the Church in St. Paul's days? [1 Cor. xi. 18, 19.] To what do you pray that heretics may be converted? [To the faith of Christ.] Might a man be a heretic, and yet not deny *all* the truths of the Gospel? [Yes. Ignatius speaks of heresies which, consisting of false doctrines mixed

* Mahomet was born at Mecca in Arabia, in A. D. 569. In early life he was a merchant, but at the age of forty he declared himself to be the prophet of God. By the aid of a Jew of base character he wrote a book called Al-Koran, portions of which are almost literal copies of the Old Testament Scriptures, especially of the Book of Proverbs. He pretended that the angel Gabriel revealed to him the contents of the Koran, and that God had appointed him to be His chief prophet. He asserted that, as Christianity had abolished the Jewish faith, so his own religion was intended by God to take the place of the faith of Christ. For some years his followers were few in number, mainly his relatives and dependents; but, as he taught that the new faith was to be established by the sword, it gradually spread itself in Asia, Africa, and some parts of Europe. It is supposed that a fifth of the population of the globe is professedly Mahomedan. "By producing the Koran in detached parcels," says Mr. Alexander Fraser Tytler, "Mahomet had it in his power to solve all objections by new revelations."

up with a few truths of Christianity, undermine spiritual life.] Mention a heretic whose teaching was condemned by the Council of Nicæa. [*Arius*, a presbyter of Alexandria, who denied the *eternity* of our Lord.] What was the heresy of *Macedonius?* [He denied that the Holy Ghost was a *Divine* person, and affirmed that He was a mere creature.] When was that heresy condemned? [In A. D. 381, by the First Council of Constantinople.] Certain heretics are mentioned in the *Ninth Article* of our Church; who are they? [The Pelagians, so called from Pelagius, or Morgan, who taught, amongst other things, that man was *not* born in sin.*]

* The First Œcumenical, or General Council, was held at Nicæa, in Bithynia, in A. D. 325, in the time of Constantine. It was attended by 318 bishops. At this Council the heresy of the *Arians* was condemned. (See above.)

The Second General Council, attended by 150 bishops, was held at Constantinople in the time of Theodosius the Great, A. D. 381, to refute the heresy of the *Macedonians*. (See above.)

The Third General Council was held at Ephesus in the time of Celestinus, A. D. 431, to refute the heresies of the *Nestorians* and *Pelagians*. It was attended by 200 bishops. The Nestorians (who took their title from Nestorius, Patriarch of Constantinople, A. D. 428) dwelt so emphatically upon the distinction between the two natures of Christ as the Son of God and the Son of Man, as to extend the distinction of natures to a distinction of *persons*. In opposing one error they fell into another.)

The Fourth General Council, attended by 630 bishops, was held at Chalcedon in Bithynia in the time of Marcion, to refute the heresy of the *Eutychians*. Its date is A. D. 451. Eutyches (abbot of a convent at Constantinople) opposed the teaching of the Nestorians so fiercely, as boldly to pronounce "*that in Christ* there was but *one* nature." The Eutychians were called also *Monophysites*, or such as taught that Christ had only *one nature*. They were sometimes called *Jacobites*, from the name of James (Jacobus) Baradæus, one of their teachers.

Easter-Day.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Notes.—Easter commemorates in a more special manner than the other Sundays in the year the resurrection of our Lord. Bede the Saxon chronicler states that the word Easter is derived from the name of the Anglo-Saxon goddess, "Eostre," whose feast was observed every year at the commencement of spring; and that though in course of time the heathen form of worship peculiar to the season was abolished, yet the name remained, and was applied to the Christian festival by which it had been superseded. In the earliest times certain acts of charity called *indulgentiæ paschales*, were connected with the observance of Easter, as, for example, the remission of debts, the emancipation of slaves, and the liberation of prisoners.*

For many years a fierce controversy agitated the Church respecting the proper time for celebrating Easter. It was the custom in the Eastern Church to keep Easter-Day on the 14th of the Hebrew month *Nisan, without reference to the day of the week* on which it fell. St. John and St. Philip were said by the Eastern Church to have authorized this custom, and all who observed it were called *Quartodecimans*, or such as kept Easter on the 14th day. The Western Church, which claimed the authority of St. Peter and St.

* Previous to the Reformation it was the general custom in England for the priests to give the people "Pasch Eggs," or "Easter Eggs," on Easter Sunday, which eggs had been solemnly blessed by them. The egg, from which young come forth to the light, was considered to be an emblem or likeness of the resurrection. The Easter eggs were usually coloured red or yellow or blue. In the Greek Church, whether in Greece, in Russia, in England, or elsewhere, the custom of giving coloured eggs at Easter is still observed.

Paul, kept the Feast of the Resurrection on the first *Sunday* after the Jewish paschal. The question was referred to the Council of Nicæa, A. D. 325, and decided in favour of the Western Church. It was arranged that Easter-Day should be celebrated on the *Sunday* following the Jewish passover, which passover is kept on the 14th day of the Hebrew month Nisan, or at the full moon. At the same time, to prevent all uncertainty, it was made a further rule of the Church, that the full moon next to the vernal (or spring) equinox, should be considered to be the full moon in the month Nisan, and that the 21st of March should be accounted the vernal equinox. Easter-Day therefore is always the *Sunday* following the full moon which happens on or next after the 21st of March. If the full moon happen on a Sunday, Easter-Day is the Sunday after.

The Morning Service for Easter-Day differs in a striking manner from the Morning Service for every other day in the year. As soon as the versicles which follow the Lord's Prayer have been repeated, the minds of the congregation are directed to the glorious event which the day commemorates. This was the design of the compilers of the Prayer-Book, and they have effected it by the simple expedient of substituting for the *Venite*, or Invitatory Psalm, anthems specially suited to the season. A short service, *introductory* to Matins on Easter Day, was appointed in the Sarum *Use*, (A. D. 1058). In 1549 this introductory service was retained, as may be seen from the following Rubric:—"*In the morning, afore Matins, the people being assembled in the Church, these anthems shall be first solemnly sung or said.*" At the revision of the Prayer-Book in 1552, the introductory service was merged into the ordinary service. *Two* anthems were substituted for the Venite, the Collect for the *First* Communion (for there were always anciently *two* communions on Easter-Day) was directed to be used on *Easter-Sunday*, on *Monday in Easter-week*, and on the *Sunday after Easter;* and the Collect for the *Second* Communion was set apart to the *Tuesday in Easter-week*. This arrangement was preserved until the last revision of the Prayer-Book (A. D. 1661), when another anthem was prefixed to those then in use, the Collect for Easter-Day was appointed to be used throughout the week, and the Collect for the Second Communion, (drawn up in 1549) was appointed for the *Sunday after Easter.*

The Collect which is now used on Easter-Day may be traced to the Sacramentary of Gelasius, A. D. 494.

Questions.—What do you here say that God has overcome? Through whom has He overcome death? Does Scripture teach us that Christ has overcome death? [Acts ii. 24; 1 Cor. xv. 55, 57; Isa. xxv. 8.] Does the Church assert the same truth in any other parts of her service? [The Creeds, the Te Deum.] What are the words on that point in the Apostle's Creed? ["The third day He rose," &c.] And what are the words on that point in the Te Deum? What do you say in the Collect, Christ has opened? Do you mean that Christ's resurrection prevents *temporal* death? Must all men die? [All must die, except those "which are alive and remain unto the coming of the Lord." (1 Thes. iv. 15.)] By what word are these called in the creed? What does St. Paul call Christ when speaking of Him as one "of them that slept"? Do you mean by "the first fruits," that He was the first person who rose from the dead? Mention instances of resurrection previous to that of our Lord. [2 Kings xiii. 21; 1 Kings xvii. 19, 23; 2 Kings iv. 34; John xi. 43–45.] Did the persons mentioned in these texts die again? But did Christ rise to die again? What does St. Paul say on that point? [Rom. vi. 9.] And will those who rise at the last day die again? You may now tell me why Jesus is called the first fruits. Did Christ rise by His own power? Shall we rise by our own power? [No; we shall *be* raised.] Shall we *see* Christ? [Rev. i. 7.] You say Jesus rose from the dead; did He foretell His resurrection? [John ii. 19, 21.] What temple did He mean? What temple did the Jews think He meant? [John ii. 20.] Did the Jewish nation confess that He had risen? What false account did they give? [Matt. xxviii. 11–15.] Mention some of the reasons which lead you to believe this account to be absurd and false. [(1.) It is not likely His Apostles would afterwards have preached, laboured, and suffered martyrdom for His sake, had they known Him to be an impostor; and they must have known that, if they had stolen His body. (2.) If the soldiers at the sepulchre had fallen asleep, they could not have *seen* the disciples carry away the body. (3.) As it was the time of the paschal full moon, the disciples could hardly have escaped detection had they stolen His body. (4.) It is not likely that the disciples, who a few hours before had forsaken Jesus and fled, would come in the

face of a Roman guard to steal the body. (5.) If the soldiers had been asleep, the disciples could hardly have removed the stone and taken the body without *awakening* them.] Do you believe in Christ's resurrection simply for these reasons? [No.] Why then do you believe it? [Because Scripture declares it.] Did the Apostles ground their teaching on the doctrine of their Master's resurrection? [It was the proof to which they always appealed.] For what purpose did they choose an apostle in the place of Judas? [Acts i. 22.] When were you buried with Christ? [Rom. vi. 4.] To what should you therefore rise? [Newness of life.] Who helps you to do this? With what does the Collect say God prevents us? What does prevent here mean? [To go before for the purpose of helping us.] What are you told God puts into your minds? And what do you ask Him to do? What is here meant by bringing "the same to good *effect*"? [Turning my good desires into good *actions*.] Through whom? With whom does Jesus live and reign?

First Sunday after Easter. (Low Sunday.)

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

Notes.—The Collect for this Sunday was drawn up in A. D. 1549; but, until the last revision of the Prayer-Book in 1661, it was simply used in the service for the Second Communion on Easter-Day. Previous to this revision the Collect appointed for the Festival of Easter served also for the First Sunday after Easter.

This Sunday is sometimes termed *Low Sunday*, because in ancient times it was observed in a *lower* degree than Easter-Day; in other words, a portion (not the whole) of the Easter-Day service was on this Sunday repeated. The Sunday after Easter-Day falls within the octave of Easter. Persons

baptized on Easter-Day did not put away their white baptismal garments until after Low Sunday.

Questions.—In the course of your answers last Sunday, you said that Jesus was the *first-fruits* of them that slept. This term, first-fruits, implies that *other* fruits are to follow: who are these? [1 Cor. xv. 23.] Then of whose resurrection should Christ's remind us? Mention appearances in the natural world which may serve to remind you of your resurrection. [Spring following winter; morning following night.] Do you consider these appearances to be *proofs* of the resurrection, or merely *illustrations* of it? [Illustrations.] Did St. Paul ever employ an illustration of the resurrection drawn from nature? [1 Cor. xv. 36, 37.*] For what purpose are we told in this Collect that Jesus rose? What does the word *justification* mean? [The being acquitted, or counted just in God's sight.] By what are men justified? [Faith.] Which of the Articles teaches this? [Article XI.] By what *kind* of faith? You cannot tell: must the faith produce good works in men, or be simply a confession of their belief in the Gospel? [James ii. 17, 18.] And what kind of faith do you call that which produces good works? [Lively.] What did Jesus once say about a tree and its fruits? [Matt. vii. 15–21.] What is meant in this passage by the tree? [The Christian.] What is meant by fruits? [Good actions.] How can Christ's resurrection be said to *justify* men? [It is intended to produce a lively and acquitting faith in us, since it proved Christ's Divinity.] Does Holy Scripture teach that Christ was raised for our justification? [Rom. iv. 25.] What do we pray we may put away? What Jewish feast was kept about the time of our Easter? [The Passover.] What command was given to the Jews respecting leaven? [Ex. xii. 15, xiii. 7.] What *kind* of leaven is meant in the Collect? What bad feelings does the leaven of *malice* stir up? [Envy, hatred, wrath, uncharitableness.] Are we commanded in Scripture to put away the leaven of malice and wickedness? [1 Cor. v. 7.] Against whom especially does the leaven of malice make us sin? [Our neighbour.] And against whom especially does the

* The word "bare" which occurs in our translation of this text is not a part of the verb *to bear*. The Greek word here rendered *bare* is γυμνὸς, *naked*. It signifies in this place, *mere*, that is, the seed sown instead of being a complete plant with roots and stalk and leaves, is only a small part—*bare grain*.

leaven of *wickedness* make us offend? [God.] How do you ask that you may always serve God? Is any mere man pure? [Isa. lxiv. 6.] Then why do we speak here of pureness of living, if no mere man is pure? [We mean that we should be as pure as God's grace enables us to be.] What is the *promise* to the pure in heart? [St. Matt. v. 8.] Are we expressly told in Scripture to imitate the purity of *Jesus?* [1 John iii. 3.] Pureness of *living* has special reference to our *practice:* to what has pureness of *truth* special reference? [To our belief, that is, our *doctrine.*] What does St. James say of the wisdom which is from above? [James iii. 17: "It is *first* pure."]

Second Sunday after Easter.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

Notes.—The Collect for this Sunday was composed in A. D. 1549. It guards us against the error of supposing that the *only* purpose for which Christ came into the world was to die; for we are distinctly told that He came not merely to die for us, but also to teach us how to live, to be in fact an *example* to us. It follows therefore that though we can never attain to that holiness which distinguished our Lord's life on earth, yet are we bound to imitate it. A divine (Archbishop Leighton) has put this truth before us in pointed language. He says, 'In spiritual things we should aim high, although we shoot not so high as we aim."

Questions.—For what *two* purposes did God send His Son into the world? You say a sacrifice: are sacrifices mentioned in the Old Testament? Mention some. [Num. xix. 2–10; Lev. ix. 15, &c.] What sacrifice was offered by the

Jews at the Passover? [Ex. xii. 3, 4, 6, 21.] What kind of a lamb was offered? [Ex xii. 5.] Is Jesus ever called a lamb? [John i. 29; 1 Peter i. 19.] Was He without blemish? How so? [He had no sin.] What do you mean by an "ensample"? [A *pattern* or example.] Does Holy Scripture teach us that Christ was a pattern which we are to imitate? [1 Peter ii. 21.] Did he sacrifice His *will?* [Psalm xl. 6–8.] Would His sacrifice have been perfect if it had not been *voluntary?* [No.] Is it possible for us to imitate Christ's sacrifice, although we may never be required to die for Him? [Yes, we may sacrifice or give up our wills to the will of God for Christ's sake.] Are we told to deny ourselves for the sake of Christ? [Matt. xvi. 24.] Mention some of the ways in which we may imitate Christ's life. [In obedience to parents, Luke ii. 51; in private prayer, Mark vi. 46; in public worship, Luke iv. 16; John x. 22;* in compassion for others, John xi. 33, 35, Luke xix. 41; in contempt for wordly honour, John vi. 15; in temptation, Matt. iv.; in absence of a spirit of revenge Luke ix. 51–57; in obedience to the civil power, Matt. xvii. 27.] How do we ask God that we may receive the benefit of Christ's death? What kind of a benefit do we say the redemption is? What is meant here by "inestimable"? [That cannot be properly estimated or valued.] Why cannot it be estimated? [Because the benefit of it is too great.] In which part of the Church's service do we term God's love in redeeming us "inestimable"? [The *General Thanksgiving.*] What are the words? In what part of our service do we thank God for our redemption? [*The General Thanksgiving.*] In what other place in the Prayer Book do you find an expression like "endeavour ourselves." [In the Preface to the Confirmation Service.] What would be the corresponding modern English; [Exert ourselves.] What do we pray that we may follow? When does the Collect say we should follow His "blessed steps"? [Daily.] Is it of advantage to follow in the footsteps of a guide, when we are journeying through a dangerous or unknown country? What dangerous place have we to pass through on our way to heaven? [The

* The *Feast of Dedication* alluded to in this text was instituted by Judas Maccabæus to commemorate the re-dedication of the altar of the temple after its pollution by Antiochus Epiphanes. This re-dedication took place in the time of Judas Maccabæus, B. C. 163. Josephus styles the Feast Φῶτα or *Lights*, because for a period of eight days lanterns and torches were lighted in the houses in token of joy.

world.] By what and by whom are we apt to be led astray? [The world, the flesh, and the devil.] Who is our guide? Does He know what our infirmities are? Who tells us this? [St. Paul; Heb. iv. 15.] How does St Paul say we should therefore come to the throne of grace? [Heb. iv. 16.] For what purpose? Through *whom* should we come boldly?

Third Sunday after Easter.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Notes.—The Collect used on this day is found in the Sacramentary of Leo. (A. D. 483.) The Epistle which follows it treats of several duties incumbent upon us who have been "admitted into the fellowship of Christ's religion;" for example those which we owe to God, those which we owe to the civil authority, those which we owe to each other, and those which we owe to ourselves.

Questions.—What do we here say God shows to those who are in error? What does error mean? [A wandering from the right way, either in doctrine or in practice.] What are those persons called who err by rejecting the teaching of the Church on some fundamental article of the Christian Faith? [Heretics.] Where do you find God's truth? Did David declare that God's Word was a light to man? [Ps. cix. 105.] Who is called the "Sun of Righteousness"? [Jesus: Mal. iv. 2.] Which of the Evangelists terms Him the *Light* of the World? [John i. 9;* Rev. xxi. 23.] Are the people to

* It is affirmed by Irenæus (lib. i. cap. 23; lib. iii. c. 11) and Jerome (*De Script. Eccl. Joan.*) that the immediate design of St. John in writing his Gospel was to refute the Gnostics, Cerinthians, and Ebionites, who held

whom Christ was manifested declared to have seen a great light? [Matt. iv. 15, 16; Luke ii. 32.] For what purpose does the Collect say God shows to them that are in error the light of His truth? Mention one of our Lord's apostles who was led to see his error. [John xx. 25, 27, 28.] You said just now that David confessed that God's Word was a light to his feet; had he the complete Word of God as we have it? Which portion of the sacred Word had not been revealed in his time? [The *New* Testament.] Was he therefore able to study the life and example of Jesus? Did he know *anything* respecting Christ? [Yes.] How do you know he did? [God revealed to him the sacred character and offices of Christ.] Mention some of David's Psalms which are prophetical of Christ. [Psalms ii. xxii.] Where in the New Testament is Psalm ii. quoted as David's prophecy concerning Jesus? [Acts iv. 25–30.]

You speak of our being admitted into the *fellowship* of Christ's religion: *is* Christ's Church a brotherhood? Did Christians esteem it such in the apostles times? Prove this by Scriptural references. [Acts ii. 41–47, xi. 29.] What was the chief distinguishing mark of their union with Christ and each other? [The breaking of *the* bread, that is, the Holy Communion: Acts ii. 42, xx. 7.] Show from the practices of the early Christians, in the times of persecution, that they considered Christ's faith a close bond of fellowship. [See foot-note *] What do we pray that Chris-

erroneous opinions concerning the divinity of our Lord. It is certain that some of the terms found in the first sixteen verses of his Gospel were commonly employed in the Gnostic philosophy, as, for example, *Light*, *Word*, *Fulness*, &c.

The Gnostics held that there were two eternal principles of good and evil; that the good principle (which they personified) sent Jesus into the world; that Christ was an *aeon*, or an emanation (from αιων, age, duration) united to Jesus at his baptism, and that this *aeon* left Him just before His death. The Cerinthians and Ebionites denied, in fact, the divinity of Christ. The Docetæ, a sect of the Gnostics, even asserted that our Lord's body was a phantom, that He suffered only in appearance. Dr. Burton traces all heresies to the opinions held by the Gnostics.

* The brotherly love displayed by the early Christians is abundantly testified by the indubitable evidence of pagan witnesses. Lucian relates the story of one Peregrinus, who, speculating upon the benevolence of the Christians, entered their communion, gained influence, but was apprehended by the Roman governor, and imprisoned. "There came," says Lucian, "Christians, deputed from many cities in Asia, to relieve and encourage him; for the care and diligence which the Christians exert on these occasions are incredible—in a word, they spare nothing. They sent, therefore, large sums to Peregrinus in his confinement; for these

tians may "eschew"? What do you mean by "*eschew*"? You cannot tell; what does the same word mean in 1 Peter iii. 11? And what is meant by *eschewing* evil? [To shun or flee from evil.] Christians therefore are to eschew evil; but what are they to follow? What do you mean in the Collect by the things that are *agreeable* to the Christian profession? [The things which *belong* to it.] Turn to the office for the *Public Baptism of Infants*, and tell me, after reading the last charge but one delivered to god-parents, what it is that is said to "represent unto us our profession." [Baptism.] And what is this profession said to be? [To follow the example of our Saviour, &c.] What other duties did we promise in baptism we would perform? [Repentance, faith, and obedience.] Where are we told to follow Christ's steps? [1 Peter ii. 21.]

poor creatures are firmly persuaded they shall one day enjoy eternal life, therefore they despise death with wonderful courage. Their first Lawgiver has taught them *that they are all brethren when once they have passed over and renounced the gods of the Greeks, and worship that Master of theirs who was crucified*, and regulate their manner and conduct by his laws. They despise therefore all earthly possessions, and look upon them as *common*."

Pliny the younger was governor in Bithynia and Pontus for about eighteen years. In his celebrated Epistle to the Emperor Trajan (Ep. lib. x. 17) he describes the character of the Asiatic Christians thus—"They bind themselves by an oath (*Sacramentum*) not to commit any wickedness, not to be guilty of theft, nor robbery, nor adultery, *never to falsify their word nor to deny a pledge committed to them when called upon to return it.*" Their fellowship or Church communion is also described by the same writer. He speaks of their meeting before the dawn of day, of their singing hymns alternately to Christ as God, and of their afterwards partaking of a certain meal *in common*. Here, therefore, are proofs of their fellowship with each other. The *Agapæ* (Feasts of Love) which the early Christians celebrated immediately after the Lord's Supper were also marks of their fellowship. See *Notes on the Gospel*, for the *Sunday after Ascension Day*.

Fourth Sunday after Easter.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this day was drawn up A. D. 1661, from an ancient model. The adaptation made in A. D. 1549 differed somewhat from the present one. The substance of both is, however, the same, with the exception of the *commencement.* This, in the Collect of 1549, stood as follows:—"Almighty God, which dost make the minds of all *faithful* people to be of one will," &c. It will be observed that the adaptation, as it now stands, speaks of Almighty God's influence on "the *unruly* wills and affections of *sinful* men:"

Questions.—This Collect mentions the *unruly* wills and affections of sinful men; is there therefore any strong reason why God should be addressed as *Almighty?* You say Yes: what is the reason? [Because *unruly* wills and affections can be ordered *only* by one who is almighty] And does the Collect contain the word "*only*"? [No] But does it contain a word which has the *same* meaning? What is that word? ["Alone."] When you use the word "unruly" in this Collect, do you mean that men's wills and affections cannot be ruled by *any* one? What do you mean? [That *man* cannot rule them.] Who *can?* But are the wills and affections of some who have been made Christians, turned *away* from God? Then are you to suppose in such cases that God has tried but has not been able to rule them? Why not? [Because He is almighty.] Then how may you explain this seeming difficulty? [Those persons may have resisted God's grace so long that He may have seen fit to strive with them no longer.] Does Scripture speak of men's *resisting* God? [Acts vii. 51; 1 Thess. v. 19; Acts v. 39] And does it teach the possibility of God's *leaving* men and

giving them up to their own devices? [Rom. i. 28; Matt. xxiii. 37.] Then does God intend that men should be fellow-workers with Himself for their own good? [Phil. ii. 12; 2 Cor. vi. 1] What do you beseech God to grant to His people? Does He *help* as to love what He commands? You also pray that you may desire that which God has promised: mention some things which He has promised. [Joy, peace, the presence of Himself and of angels.] How does the Collect describe the changes of the world? What does *sundry* mean? [Various or different.] And *manifold?* [Many or numerous.] In what way may you show that the changes of the world are both sundry and manifold? [By recalling to mind the changes which have taken place in my own individual life, or in the lives of other individuals.] Can you not show the same in another way? [By noticing the rise and fall of whole empires or nations, as Assyria, Greece, Persia, Rome, Carthage, &c.] Mention persons spoken of in Holy Scripture who experienced sundry and manifold changes in this life. [Joseph, Saul, David, Daniel, St. Paul.] Can you mention any change in the life of each of these persons? Do people in our own days experience sundry and manifold changes? Where do we pray that our hearts may be fixed, whatever changes may happen to us? *Where* are true joys to be found? Does Holy Scripture teach you this? [Psalm xvi. 11.] Are not *true* joys to be found in *this* world? Who was the *wisest* man? Who gave him wisdom? Was he rich as well as wise? [Eccles. ii. 2–11.] And what did he say about earthly things? Eccles. i. 14.] Then *where* ought we to lay up treasure? [Matt. vi. 19, 20.] Does the possession of what we have striven for always give us the pleasure we expected to get from it? Does the loss of friends or of relations give us pain? Does age bring pain and loneliness? What alone can fill us with true joy? [The love of God.]

Fifth Sunday after Easter. (Rogation Sunday.)

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

Notes.—The Collect used on this day is found in the Sacramentary of Gelasius (A. D. 494). Rogation Sunday (See the "Rules to know when the Moveable Feasts and Holy Days begin" in the Prayer Book), is the commencement of the week in which *Holy Thursday*, or the *Feast of the Ascension* occurs. The three days which immediately precede Holy Thursday are termed *Rogation Days* (or asking days), the word Rogation being derived from "*rogare*," to ask or beseech. The Rogation Days were instituted by Mamertus, Bishop of Vienne in Gaul (about A. D. 460), to be observed annually in his diocese, in order to commemorate some calamities with which it had been visited. Their observance soon became general throughout Gaul, and thence extended to the Anglo-Saxon Church. Mamertus appointed solemn litanies to be used in procession on the Rogation Days. These Litanies* were adopted in England as the Council of Cloveshoe† adopted the Litany for St Mark's Day, which had been instituted in A. D. 590, by Gregory the Great, on account of a pestilence in Rome. The public processions on the Rogation Days were abolished at the time of the Reformation. The perambulation of parishes (or "beating the bounds" as it is commonly termed), which takes place in this week in some parishes in England is a remnant of the singing of Litanies in procession. The three Rogation Days are days of 'abstinence.' They are specially noticed as such in the Homilies.

Questions.—From whom does the Collect declare all good

* This council was held in A. D. 747. It was called together by the letters of Zachary the Pope. At the present time there is no place bearing the name of Cloveshoe or Cloveshou. By some writers it is said to be the same as Rochester, but Mr. Kemble states that it was a place near Tewkesbury.

† The word *Litany* signifies supplication About A. D. 590, Gregory the Great, out of various Litanies extant, compiled his famous *Litania Septiformis*, or the Sevenfold Litany, so called because the Church was to make procession in *seven* classes when it was used, viz. (1) the clergy, (2) laymen, (3) monks, (4) virgins, (5) married women, (6) widows, (7) the poor and children. This Litany, says Wheatley, "hath been a pattern to the Western Churches, and our own more nearly resembles it than that in the present Roman Missal." About the eighth century the invocations of saints were introduced, and three of these invocations were retained by the Reformers in 1544 and 1545, but in the Litany as revised in the reign of Edward VI. they were omitted. In 1552 our Litany was placed where it now stands, and it was ordered *to be used on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary*.

things do come? Does Holy Scripture declare this? [James i. 17.] Is God the source of all *temporal* as well as all spiritual good? [Acts xiv. 17.] Are God's *temporal* gifts perfect as well as His spiritual gifts? What did God Himself say of the natural things which He had created? [Gen. i. 31.] What does Solomon say about them? [Eccles. iii. 11, 14.] What name meaning *beauty* and *order* did the Greeks apply to the natural world? [*Kosmos.*] And by what word meaning *clean*, *nice*, or *neat*, did the Romans signify the world? [*Mundus.*] You mention in this Collect God's *inspiration:* what is meant by inspiration? [God's *breathing into* men His spirit.] What do you here pray you may do by His holy inspiration? Can you not think what is good without God's aid? [Jer. xvii. 9; Gal. vi. 3.] And after God has put good thoughts into your hearts, what do you still require in order to put them into practice? Where, in the *Office for the Holy Communion*, do you ask God not only to *prevent* you in all your doings, but also to *further* you with His continual help? [Last Collect but two in the *Office.*] Can you tell me what the word *prevent* means in that Collect? You cannot say: read the 13th verse of Psalm lxxxviii. exactly as it is printed in your *Bible*, and tell me what the writer of it said about his prayer. Now read the same verse of the same Psalm in your *Prayer-Book*, and tell me what words are there used *instead* of "prevent". Then what does "prevent" sometimes mean? [To come before for the purpose of assisting, not hindering.] You ask in the Collect that you may think those things which are good: by whose inspiration? What kind of thoughts proceed out of our own hearts? [Matt. xv. 19.] What does Scripture say of the human heart? [Jerem. xvii. 9] By whose guidance do you pray you may perform the good things which God suggests? Then you ask for *two* things; what are they? [Inspiration and guidance.] Who is ever ready to take away God's Word out of the heart? [Mark iv. 15.] And how only can you resist his crafts and assaults? [Eph. vi. 11.] You have spoken of inspiration: mention a purpose for which God once inspired holy men. [To write the Bible: 2 Pet. i. 21.] Is *everything* inspired which is contained in the Bible? [Yes.] Mention some of the events recorded by Moses which he could not have witnessed. [The creation, fall, &c.] How did he learn the facts which he did not see? [By inspiration.] How did Isaiah learn the facts connected

with Christ, foretold in the 53rd chapter of his book? Did the Evangelists *see* many of the events happen which they describe? Mention some which they saw. And would they require inspiration in order to relate *these?* [Most decidedly, that they might describe them *faithfully.*] Through whom do we offer the prayer contained in this Collect?

The Ascension-Day.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Notes.—From an early period* of the Church's history, Ascension-Day, or Holy-Thursday, has been regarded as one of her chief festivals, and it is evident that our own branch of the Church of Christ honours it as such, because Proper Psalms are set apart for use in the public service, and because in the Office for the Holy Communion a "Proper Preface" is provided to be used on "Ascension-Day and seven days after." The Collect appointed for this Festival is taken from the Sacramentary of Gregory (A. D. 590.)

Questions.—What does the fourth Article of the XXXIX. say about Christ's ascension? Whither does the Collect tell us Christ has ascended? Was His ascension *visible?* Who saw it? [Luke xxiv. 33, 50.] From what place did Jesus ascend? [Luke xxiv. 50; Acts i. 12.] How far was it from Jerusalem? What was a Sabbath-day's journey? [About a mile: see Josh. iii. 4.] How many persons are said to have been together just after the ascension? [Acts

* Wheatley, in his *Rational Illustration*, quotes St. Chrysostom (who calls Ascension-Day in one place the "Feast of the Assumption"), and Procter adds other authorities in his *History of the Book of Common Prayer* to prove the antiquity of the Feast of the Ascension. The *two* earliest festivals of the Church were no doubt those commemorating the Resurrection of Christ and the descent of the Holy Ghost (Dean Waddington's *History of the Church*, p. 26).

i. 15.] Can you tell me who these probably were? [The eleven apostles, the seventy-two disciples, and the remaining thirty-seven were probably those "who had been with Jesus from the beginning": Acts i. 21, 22.] What declaration was made at the time of the ascension? [Acts i. 10, 11.] Into what part of the tabernacle did the Jewish high priest go on the great day of atonement? [The Holy of Holies: Lev. xvi. 15, 16.] For whose sin was he required to make an offering first? [His own: Lev. xvi. 11.] And for whose sin was he afterwards required to make a sacrifice? [The people's: ver. 16.] Who is our High Priest? [Heb. v. 5, 10.] Did He offer a sacrifice for His *own* sin? Why not? He had no sin: Heb. vii. 26.] Did He offer a sacrifice for the sins of others? [Heb. ix. 15.] And after He had done so, did He enter into any holy place? What place? [Heaven: Heb. ix. 24.] Then the Holy of Holies in the tabernacle was a type of what? And Ascension-Day was prefigured by what great day among the Jews? [Great Day of Atonement.] Were any leading persons among the heathens said to have ascended to the abode of the heathen deities? [Romulus, for example, was said to have done so.*] We are sure that the heathen mythology is fabulous: supposing it, however, to be true, how did our Lord's disappearance from the earth differ from that of Romulus? [Our Lord's ascension was a *visible* one, and the witnesses of it *died* for Christ's sake. The ascension of Romulus and others was *not* seen, and no one attested the fact by his death.] Jesus ascended into heaven, in His *human body;* what does that fact teach us that heaven is? [A real *place* for man's existence.] How do we pray in the Collect that *we* may *now* ascend with Jesus? What is meant by ascending with Him in heart and mind? [Fixing our affections on Jesus in heaven.] Quote a passage of Scripture on this point. [Matt. vi. 21.†] How long do we pray we may dwell with Jesus? Shall we dwell with Him hereafter if we ascend to heaven now in heart and mind? We now belong to the Church *militant* [the Church *warring*]: to what Church shall we belong to in heaven? [The Church *triumphant.*]

* "Anxious inquiry was made for the king, but the patricians would not suffer the people to look closely into the matter. They commanded them to honour and worship Romulus, who was caught up to heaven, and who, as he had been a gracious king, would be to the Romans a propitious deity."—Langhorn's *Plutarch's Lives.*

† South also says, "No man can ascend into heaven who hath not sent his *heart* thither before him."

Sunday after Ascension-Day.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Notes.—The Collect appointed for this day is taken from an antiphon * which had been sung at Vespers on Ascension-Day. It was drawn up in 1549. The Latin original of the Collect employs the word "*orphanos*" (*bereaved* or *desolate*), which in our Prayer-Book is translated *comfortless*. As during this week the Apostles continued at Jerusalem in supplication and expectation of the descent of the Comforter, it is sometimes called *Expectation-Week*. "The Church, though small, being deprived of the presence of Christ, and as yet not visited by the Comforter, may be regarded by the Christian in several lights. It was as the room of a palace illumined by the glow of a summer evening, and then, when the sun is set, left cheerless and desolate. Or it may be compared to a traveller having a long journey before him through a solitary country, who for a portion of the way is joined by one whose presence and conversation beguile him of his care. Just as he wishes for the company of his companion always, a turn in the road brings them to their place of parting, and the traveller is once more left alone, the bleak and solitary wild stretching out far before him."—*Notes, Questions, and Answers on the Gospels.*

Questions.—By what title do we address God in this Collect? What do we say that God has done? What does "exalted mean? [Raised from a lower to a higher position.] Mention one of our Lord's discourses which furnishes an illustration of the word "exalted". [Luke xiv. 10.] *Whom* does the Collect teach us God has exalted? What is Jesus, besides being *man?* As He is God and man, how many *natures* are united in His person? [Two; the divine and the

* An "antiphon" is a verse or anthem sung by the choir, generally as a sort of key note to a psalm or canticle.

human.*] Could He be exalted in His *divine* nature? [No.] Why not? Because being already God He could be raised no higher.] Then in what sense can He be said to have been exalted? [As man.] In which of His two natures, therefore, was He exalted? [In His *human* nature.] Repeat an article of the Apostles' Creed having an especial reference to Christ's *exaltation*. ["Sitteth at the right hand of God," &c.] And to which of Christ's two natures does this article refer? [To His human nature.] Do any of the articles of the Creed refer to Christ's *humiliation?* Mention some. ["Born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell." †] You have now shown that in the Creed both Christ's *humilation* and *exaltation* are clearly distinguished: can you refer to any passage in St. Paul's Epistles in which the *same* distinction is made? [Philipp. ii. 6–10.] In which of the verses in this passage is reference made to His *humiliation?* [The 7th and 8th.] And in which to His *exaltation?* [The 9th and 10th.] Whom do you ask God to send into the world? For what *purpose* do you pray that the Holy Ghost may come into the world? You say "to comfort us:" in what sense may the Holy Ghost be said to comfort Christians? [He affords strength and consolation.] What name did the Jews apply to the Messiah, to signify that He would be a Comforter of His people.] [*Menahem*, that is a Comforter.] And how can Christ be said to be the Comforter,

* In the early days of the Church this doctrine was denied by certain heretics. Eutyches (abbot of a monastery at Constantinople) "confounded the person" of our Lord by teaching that He had only one nature. Those who held this error were called "Monophysites," or such as believed in one nature only. This heresy was condemned in A. D. 451 by the Council of Chalcedon (See Notes for *Good Friday*). It may further be noticed that the First Council of Constantinople (A. D. 381.) decided against the heresy of the Apollinarians, who taught that Jesus had not a real human mind or soul. The Apollinarians were so called from their founder Apollinaris a bishop of Laodicea, the "friend and associate" (Dean Waddington terms him) of Athanasius. He seems to have been carried into an excess by his hostility to the Arians.

† The article of the Apostles' Creed, "He descended into hell," is thus referred to by Pearson (*Exposition of the Creed*): "The former part of this article of the *Descent into Hell* hath not been so anciently in the Creed or so universally as the rest. The first place in which we find it used was the Creed of *Aquileia* (A. D. 400). After that it came into the Roman Creed and others." In the Aquileian Creed no mention was made of Christ's burial. Pearson says the first intention of putting the article respecting the Descent into Hell into the Aquileian Creed was to express simply the burial.

the Menahem? [He comforted His followers while He was on earth; and after He left the earth He comforted, and He still comforts His people, through the operation of the Holy Ghost.] What name is frequently applied to the Holy Ghost in the original language of the New Testament [The Paraclete.] What does this title signify? [The Advocate.] An advocate is one who pleads another's cause; does the Holy Ghost plead our cause before God? [Rom. viii. 26.] From whom does the Nicene Creed say the Holy Ghost *proceeds?* As the Holy Ghost is the Spirit of God, He proceeds from God; prove from Holy Writ that He proceeds from the *Son* also. [John xvi. 7: Jesus said, "I will send Him unto you."*] Does the Church teach us *to pray* to the Holy Ghost? Where? [At the commencement of the *Litany.*] You pray God to send the Holy Ghost to comfort you; for what other purpose do you ask God to send Him? What does "exalt" mean? How can the Holy Ghost exalt us to the place whither Christ has gone before? You cannot tell: do you mean that the Holy Ghost raises our bodies or our souls to heaven while we live on the earth? And *how* does He lift up our souls to heaven? [By helping us to gain heavenly thoughts, heavenly affections, and heavenly desires.]

* The doctrine of the *Double Procession* gave rise to much controversy. The words *Filioque* (*and the Son*) formed no part of the additions made to the Nicene Creed by the First Council of Constantinople. Baronius asserts that these words were first added by the Council of Toledo in Spain, and by the authority of Pope Leo I., about the year 447, but he confesses that the doctrine was not expressly or generally received by the Western Church until some ages afterwards. Even as late as A. D. 866 this article of the faith occasioned great dispute, for Photius, a patriarch of the Greek Church, in a circular letter addressed to his brother patriarchs, charges the Roman Church with holding "the *heresy* of the procession of the Holy Ghost from the Son as well as the Father."

Whitsun-Day.

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Notes.—The Feast of Easter corresponds to the Jewish Feast of the Passover. Fifty days after the Passover the Jews commemorated the giving of the Law to Moses on Sinai, by their Feast of Pentecost, or Feast of Weeks, to which the corresponding Feast in the Christian Church is *Whitsun-tide.* Whitsun-Day (called also Pentecost) has from very early times been kept to commemorate the descent of the Holy Ghost upon the Apostles. The Apostles had tarried at Jerusalem "for the *promise* of the Father" (Acts i. 4, 5), agreeably to Christ's command, and having assembled in a certain place on the day of Pentecost, "there appeared unto them cloven tongues* like as of fire, and it sat upon each of them;" they were all filled with the Holy Ghost, and with the ordinary gifts of the Spirit they received also the *extraordinary* gift of speaking various languages. This extraordinary gift was given for a special purpose. It was to enable the Apostles to address different nations, spread among them the knowledge of a different faith from that in which they trusted. They had to spread the Gospel. But it is not necessary to suppose that each of the Apostles or any one of them was gifted to speak *all* the languages and dialects mentioned in Acts ii. 8–12. It is sufficient to know that among them the dialects enumerated in Acts ii. 8–12 were spoken Each indeed might have been gifted to speak only one, or at the most two or three of those dialects.

Beza and Hammond contend that only the eleven Apostles received the gift of tongues. Lightfoot thinks that "a

* The original words, translated "cloven tongues," do not convey the idea of tongues of fire *split or divided in the middle*, but of tongue-shaped portions of flame, divided or cut off as it were from a larger portion of fire and *distributed* (διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός.)

hundred and twenty" (Acts i. 15) were then assembled and received the same gift. He supposes that the seven deacons (Acts vi. 3) were selected from those who were already "full of the Holy Ghost," and who possessed the gift of tongues.

Various reasons have been assigned for the name by which this Festival is known. The ancient mode of spelling Whitsun-day (*Wit-sunday*) favours the notion that the name commemorates the *wit*, or wisdom, bestowed on the Apostles. It is supposed, however, by many persons to have derived its name from an ancient custom of the early Church. Whitsun-day was a special time for the baptism of catechumens, that is, of those who had been for some period under instruction previous to baptism. These, as well as all who had been baptized at the previous Easter were required to appear in *white* garments. Hence it is said the Festival was called *White-Sunday*, and the season *White-Sunday-tide*, or, by contraction, Whit-sunday, and Whitsuntide. But the most probable derivation makes it identical with Pentecost through the German Pfingsten gradually corrupted into Whitsun, and this appears from the fact that the name is Whitsun-day, not Whit-Sunday; Whitsun Monday, not Whit Monday etc. The Collect for this day is found in the Sacramentary of Gregory, A. D. 590. (See *Notes Questions, and Answers on the Gospels.*)

Questions.—What does the Collect tell us God did at this time? How did He teach them?* You say "the *Light* of Thy Holy Spirit;" to whom is the title of *the Light generally* applied in Holy Scripture? [John i. 7, 8, 9, &c.] Is the *Father* ever called the Light? [1 John i. 5.] Mention any words of our Lord in which He declared that it was one of the offices of the Holy Ghost to *enlighten* men. [He was to *guide* into all truth, John xvi. 13; to *teach* the Apostles, and bring all things to their remembrance, xiv. 26.] Is any term used in Scripture, in reference to the Holy Ghost, which we are accustomed to employ in connexion with light and fire? [1 Thess. v. 19.] Mention a *Hymn* used in some of the occasional offices in the Prayer-Book which mentions the *enlightening* power of the Holy Ghost. [The *Veni Creator*: see the offices for the *Ordering of Priests* and *Ordaining or Consecrating of a Bishop.*] Mention some other

* Bishop Sparrow says "Such a light was kindled in the world to-day as never shall be put out until the world's end."

quality of fire besides that of giving light and warmth. What is fire said to do to metals? [Psalms xii. 6.] And what does God the Holy Ghost purify? [The heart.] What were the newly baptized called because they had received spiritual light in baptism? [*Illuminati.*] What do we ask God in this Collect to grant us by the same Spirit? You say a *right* judgment; what has perverted man's judgment? [The Fall.] For what purpose do we require a right judgment? [To distinguish between good and evil.] You pray that you may *rejoice* in the comfort of the Holy Ghost; were the Apostles filled with *joy* on the day of Pentecost? What charge did their enemies bring against them in consequence of this? Who stood up to defend himself and the others from this charge? [Acts ii. 13–15.] Who only can be said to have joy in the Holy Ghost? [Those who follow His inspiration.] God's faithful people are sometimes persecuted and despised; have they then joy in the Holy Ghost? Can they experience peace, even though there is no *outward* peace? What kind of peace? [Inward.] What is said of the peace of God? [It "passeth all understanding."] What did Jesus say about the joy of His disciples? [John xvi. 22.] Mention a particular occasion on which Paul and Barnabas are said to have been filled with "*joy* in the Holy Ghost." [Acts xiii. 50–52.] From what city had they just been driven? [Antioch in Pisidia; 14th ver.] And whose work were they doing? Prove from Scripture that *joy* is one of the fruits of the Spirit? [Gal. v. 22.] What are the sevenfold gifts of the Spirit? [The spirit of *wisdom* and *understanding;* the spirit of *counsel* and *ghostly strength;* the spirit of *knowledge* and true *godliness;* and the spirit of *holy fear:* Isa. xi. 2, 3.] What does the word "infirmity" mean? Man's infirmity is of two kinds; (1.) spiritual, (2.) bodily; who helps his spiritual infirmity? [Rom. viii. 26.] But how can men *grieve* the Spirit; Eph. iv. 30? [By withstanding His inspiration.] Through whose merits do we offer the prayer in this Collect? Have we no merits of our own? What are we after we have done all? [Luke xvii. 10.]

Trinity-Sunday.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

Notes.—The fixed seasons of the Christian year are attended with two great advantages to those who duly observe them:—(1.) they increase their *devotion*, (2.) they add to their knowledge of the faith. This is remarkably evident in the periodical return of Trinity-Sunday; for although it is true that the doctrine of the Holy Trinity is *indirectly* taught in the services of every Sunday and Holy-day, it is nevertheless of the greatest benefit and importance to have some *one* day on which we are led in a *special* manner to contemplate "the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity."

There is no distinct trace of the celebration of this Festival previous to the 10th and 11th centuries. It was first kept by different Churches at various seasons. In the begining of the 14th century Pope John XXII. appointed *this Sunday* as the day of its celebration. The Collect may be traced to the Sacramentary of Gregory, A. D. 590, and like the Collects appointed for the remaining Sundays of the year it was contained in the Sarum Missal.

Questions.—What do you say in the Collect God has given His servants grace to do? You say "by the confession of a *true* faith:" is the doctrine of the Trinity taught in Scripture? What is taught in Scripture as to the *Personality* of the Godhead? [It consists of *three* Persons.] Mention an occasion on which the *three* Persons of the Godhead were present. [Christ's baptism: the Father was speaking, the Son was being baptized, and the Holy Ghost descended from heaven in the form of a dove; Matt. iii.] Are personal acts and offices attributed to the Holy Ghost equally with the Father and the Son? [He is said in Scripture to come, to speak, to send, to guide, to teach, to strive with men, and to make intercession with God on men's behalf.] Name the

texts in which these facts are taught. [Matt. iii. 16; Acts xiii. 2, 4; John xvi. 13; Rom. viii. 26.] What do you argue from these texts? [That the Holy Ghost is a Person.] Is the *Divinity* of each Person in the Godhead declared in Scripture? [Isa. xliii. 10, 11; Isa. ix. 6; John viii. 58; Acts v. 3, 4.] Is the *Unity* of the Godhead declared in Holy Writ? [Deut. vi. 4; Mark xii. 29.] Is "each Person by Himself God and Lord?" [*Athanasian Creed.*] Then are there *three* Gods? [No; only *one* God.] And can man in his present state *understand* this doctrine? [No.] Then what do you call it? [A mystery.] Can you even understand the way in which God's son "was conceived by the Holy Ghost and born of the Virgin Mary"? What are these mysteries designed to quicken? [Faith.] Is *man* himself said in Scripture to be a union of three parts? [He consists of body, soul, and spirit; 1 Thess. v 23.] Are you taught by the Church to believe in the *Divine Unity* of the three Persons of the Godhead? [Yes.] [But do any persons who are *not* members of the Church of England unfairly assume a title to mean that *they alone* hold the doctrine of the Divine Unity? [Yes.] What do they call themselves? [Unitarians.] Have they a *better* claim to this title than *you* have? [Certainly not.] Does the title *Unitarian* necessarily mean that those who lay claim to it hold the *right* faith respecting the Godhead? No; it may be, and is, assumed by *Socinians*,* who deny the *Divinity* of Christ: and by the Mahometans; and the Arian heretics might have claimed it.] When were you set apart to the service of the Holy Trinity? In whose *name* were you baptized? [In the name of the *three* persons.] What did God the Father do for you? and God the Son? And what does God the Holy Ghost do for you? Whom does He sanctify besides you? Whom do you mean by the "elect"? You cannot tell: what does "elect" mean? [Chosen, or called out.] And when are persons "called" out of the pale of heathenism into a "state of salvation"? Are you placed by baptism in a state in which you are *sure* to be saved, or only in one in which you *may* be saved? You may perhaps understand this by something which is told you in Scripture respecting *bodily* safety; what did St Paul tell the men who were with him in the ship when he was sailing to Italy?

* This sect is so called from their leader, Faustus Socinus, who did not worship the Christ as a Divine Being.

[That they should all *be saved;* Acts xxvii. 24, 25.] And yet how did he explain that they were to be saved only through their own *obedience?* [" Except these *abide* in the ship, ye *cannot* be saved," ver. 31.] Ought you then to pray to the Trinity for grace to *keep* in the state of salvation in which you have been placed? And as regards the *doctrine* of the Trinity, for what should you pray? [For faith to hold it fast.*] Do you ask this in the Collect for to-day? What are the words in which you ask it? [" We beseech Thee that Thou wouldest keep us *steadfast* in this faith."]

First Sunday After Trinity.

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

Notes.—This Collect has been traced to the Sacramentary of Gelasius, A. D. 494. It was contained also in the Sarum *Use.* It may be observed that the Collects, Epistles, and Gospels appointed for the Sundays after Trinity stand in the *order* in which they are found in the Sarum *Use.* The Collect for this day is remarkable for its comprehensiveness. It teaches us that man has fallen, and yet that by grace he may be saved.

Questions.—What do you here acknowledge God to be? And what do you beseech Him to do? Has God promised

* Sabellius in A. D. 260 denied the *distinct personality* of the second and third persons of the Trinity. He affirmed that a certain energy or portion of divinity proceeded from the Father and became united to the man Jesus. In like manner he believed and taught that the Holy Ghost was merely a *portion* of the eternal First Person. His followers are called *Sabellians.* Sabellius was an African. He was either a Bishop or a Presbyter at Barce the capital of Cyrenaica. He was led into his error by an excessive fear of Tritheism, or an acknowledgment of three Gods. But his error became liable to the inference that the Being who suffered on the cross was the Father. Many drew this inference and called his followers "Patripassians."

to accept the prayers of those who call upon Him faithfully? [Psalm 1. 15; Matt. vii. 8.] Through whom and for whose sake will He receive men's prayers? [John xiv. 13, 14.] Is God affected by prayer in exactly the same manner as *men* are affected by entreaty? You say Yes: what does the first Article tell you about God? [That He is "without body, parts or *passions*."] Well, as He is without *passions*, do you think He can be *moved* by entreaty in the same way as *men* are? [No.] Has He *commanded* us to entreat Him? With whom are we brought in especial relation by our prayers? [With Himself and with the other persons of the Trinity? Is it possible to draw nigh to God with our lips, while our hearts are far from Him? Who were accused of this sin? [Matt. xv. 7, 8.] David speaks of *feigned* lips, Ps. xvii. 1; what does he mean? [Lips which merely *pretend* devotion.] You allude to the "weakness of" your "mortal nature:" show from Scripture that the *best* of men have proved to be naturally weak. [*Abraham*, Gen. xii. 11–13; *Jacob*, Gen. xxvii. 19; *David*, 2 Sam. xii. 9, xxiv. 10; *Solomon*, 1 Kings xi. 4–14; *St. Peter* Mark xiv. 71.] What does Scripture say of mankind generally? [Rom. iii. 10, 11.] And how does Isaiah describe our righteousness? [Is. lxiv. 6.] What is St. Paul's confession respecting the weakness of his mortal nature? [Rom. vii. 17–25.] From whom do men inherit sin? Does God remit original or birth sin? When? Does the infection of nature remain even in them that are regenerate? Which of the XXXIX. Articles teaches this? [Art. IX.] By what are we enabled to strive against our sinful nature? [God's grace] Can we strive against it *without* His grace? [No; our nature, which is corrupt, will not enable us.*] What

* The ninth Article contains an allusion to Pelagius. He was a native of Britain (probably of Wales), and his associate in heresy was Celestius, a native of Ireland. On the occasion of the invasion of the Goths, at the beginning of the fifth century, Pelagius and Celestius left Rome: Pelagius repaired to Palestine, and Celestius to Carthage. Pelagius continued to teach his heresy in the East, but it was condemned by the councils of Africa and divers synods, and eventually by the Œcumenical Council of Ephesus A. D. 431 (see Notes for *Good Friday*). The chief points of the heresy of Pelagius may be thus briefly stated. He asserted (1.) that men did not inherit sin from their first parents, consequently that baptism was not a seal of the remission of sin, but merely a *mark* of admission into the kingdom of Christ; (2.) that men, by the *unassisted* agency of their natural powers and under the guidance of their own *free-will* could work out their salvation and become *perfect*; (3.) that we might be aided

do we therefore ask for in this Collect? And in what work do we pray we may please God? You say "in keeping His commandments;" where do we find these? To whom were they given? For what people were they at first designed? How do you classify the various laws which were given to the Jews? [(1.) The Moral Law. (2.) The Civil Law. (3.) The Ceremonial Law.] Which of these refers to the inward thoughts and outward conduct? [The moral.] Which to the government of the state? [The civil.] Which to religious ceremonies? Which of these three classes of laws is binding on Christians? Where especially has Jesus taught that the Moral Law is binding on Christians? [The Sermon on the Mount.] Can we really keep the commandments? [James ii. 10.] Then to whom does the Jewish Law bring us for salvation? [Compare Gal. iii. 24 with James ii. 10.] Are we to *endeavour* to keep the commandments? [Decidedly so.*] To what part of the Bible must *Christians* especially look for their rule of faith and conduct? [The New Testament.] You pray that in keeping the commandments you may please God: in what two ways?

Second Sunday after Trinity.

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for to-day is compiled from an ancient model. It was drawn up in A. D. 1661, and was substituted for a translation from the Latin previously in use.

by a certain kind of grace, but that the immediate operation of the Spirit is not *necessary* for our salvation.

* The word "*Antinomian*" (from ἀντι against, and νόμος law) is sometimes used. The name was first applied by Luther to John Agricola in 1538. "*It is said* that the Antinomians trust in the Gospel, not in their deeds; that they hold that crimes are not crimes when committed by them; that their own good works are of no effect; that no man should be troubled in conscience for sin: that God does not love any man for his holiness."—*Dict. of Dates*, 8th ed. (Moxon).

Questions.—Whom do you say God never fails to help and govern? What does "steadfast" mean? Does God expect us to *continue* in well-doing? And can a person be steadfast if he does not strive to *continue* in well-doing? What does the Greek word mean which in the Epistle for the *Second Sunday in Advent* is translated "patience?" [Continuance or endurance.] What is promised in Scripture to those that endure to the end? [Matt. x. 22.] What is said in Scripture of him that putteth his hand to the plough and looketh back? [Luke ix. 62.] Who was once put into the way of escaping from bodily danger, and was punished because she did not keep in that way? [Gen. xix. 26.] Did *Jesus* mention her? [Luke xvii. 32.] What does He wish to teach us? You say in the Collect that God helps those whom he brings up in His fear and love; what is said in Scripture about the fear of the Lord? [Prov. i. 7.] Does this mean the kind of fear which *slaves* have for their masters? Is God our Father? Then what kind of fear is meant? [That which a child feels for a parent.] Does the Collect represent God as a parent? What does it say? [He trains us or "brings us up."] What does fear mean here? [Reverence and awe.] You mention love; what does perfect love *do* to fear? [1 John iv. 18.] So that this fear *cannot* mean what? [A *slavish* fear of God.] Mention some of the reasons why we should love God. Name persons who were trained or brought up in God's fear and love. [Joseph, Samuel, Timothy.] You pray in the Collect to be kept under what? Of what is the passage of the Israelites through the Arabian wilderness a type? [Of the passage of the Christian through the world.] Can you mention any particular means by which God protected the Israelites? [Ex. xiii. 21, 22.] Did He ever *withdraw* His protection? When? [When they rebelled against Him.] Is God ever called our *defence?* [Ps. lxii. 2, xciv. 22,] And in what way can we tempt Him to withdraw His defence or protection from *us?* [Prov. i. 25, 26; 1 Sam. xvi. 14.] And therefore what do we beseech Him in the Collect to do? And what *kind* of fear and love do we pray for? You say a love of God's holy name; what does this mean? Love of God Himself.] If our love is placed too much on *earthly* things, can we enjoy rest and happiness?*

* Cicero in exile wrote thus to his wife Terentia:—"Oh, that I had been more indifferent to life! our days would then have been, if not

Third Sunday after Trinity.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect for the Third Sunday after Trinity may be traced to the Sacramentary of Gregory, A. D. 590, through the Sarum Missal.

Questions.—What do you here beseech God to do? How do you ask him to hear you? You say "mercifully"; whose fault is it if he does *not* hear you mercifully? [My own.] How do you explain this? [Because He has promised to hear the prayer of *faith*, and therefore if he does not hear *my* prayer, I lack faith.] Is St. James's teaching clear on this point? [James iv. 3.] Will God hear your prayers in behalf of others? Is there any command in Scripture respecting the duty of praying for others? [James v. 16.] What is prayer called which is offered in behalf of others? [Intercessory prayer.] What *rule* does St. Paul lay down respecting intercessory prayer? [1 Tim. ii. 1.] Did he himself ever ask for the prayers of others? [1 Thess. v. 25.] Mention some persons for whom we pray in the Litany. Can you state what the practice of *Bishop Andrews* was as regards intercessory prayer? [He prayed for "the king on the throne, and for the poorest mechanic and beggar; for the parish in which he was born, the schools in which he had been educated, for every branch of the Church of Christ, and for each of his friends and enemies."] Mention all the *advantages* you can of our having *stated* or *fixed* times for offering private prayers. What are the stated times called which are fixed by the Church for *public* prayer and praise?

wholly unacquainted with sorrow, yet by no means thus wretched." Cardinal Wolsey's confession at the close of his life—" Had I served God as faithfully as I have served the king," &c., has in it something mournful and indicative of the unsatisfying character of earthly magnificence. It has its counterpart in the declaration of Lord Bacon who after his fall and disgrace bore testimony to the vanity which attends the eager pursuit of gain—" I beseech your Lordships to be merciful to *a broken reed.*" The Emperor Severus on his deathbed exclaimed, " I have been everything, and everything is *nothing.*"

[*Matins* and *Evensong*.] Where do you find these terms employed? [In the Calendar of the Prayer-Book of the Church of England.] What do you ask in this Collect for those to whom God has given a hearty desire to pray? May Christians *excuse* themselves for not praying, by saying that God has not given them grace to pray? Why not? [Because He wills all men to come to the knowledge of the truth, and gives Christians sufficient grace to come unto Him. If they resist His influence, the fault is their *own*.] Ought we to pray to living or departed saints as we do to God? [No; they are creatures like ourselves, and the prayers to God imply, if they do not express, that worship which is due only to Him.] From what do we ask God to defend us? What do you mean by adversities? [Any dangers or evils.]

Fourth Sunday after Trinity.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Notes.—The Collect appointed to be used to-day is taken from the Sacramentary of Gregory (A. D. 590), and is one of those contained in the Sarum Missal, or *Use*, from which it has been taken without material change.

Questions.—You confess that God is a "protector;" of whom do you say He is the protector? Was God the protector of His people Israel against their enemies? By whom did God save the Israelites from the host of the Midianites? [Judges vii. 2.] Was the army of the Midianites a numerous one? [Judges. vi. 33.] And how *many* of the Israelites were allowed to discomfit the host of the Midianites? [Judges vii. 7.] By what *instruments* did the Israelites prevail against the Midianites? [Judges vii. 19.] In what manner, on another occasion, did the Israelites conquer the *Moabites* without fighting a battle? [2 Kings iii. 16, 20–

26.] What attribute or quality of God do you ask Him to increase and multiply upon you? Is mercy one of God's attributes or qualities? [Psalm lvii. 10.] What is the greatest proof of His mercy which He has given man? [1 John iv. 10.] Are men commanded to imitate God in their treatment of their fellow-men? [Luke vi. 36.] In which of Christ's parables are we taught to show mercy to others? [The parable of the unmerciful servant, Matt. xviii. 33.] Should our mercy be *confined* to our fellow-men? [Prov. xii. 10.] When God had mercy upon Nineveh, did He have regard for men only? What *other* objects of compassion did He name besides the people? [Jonah iv. 11.] Does Scripture teach us that the brute creation, birds and other forms of animal life, are objects of God's care? [Ps. xxxvi. 6; Luke xii. 24.] What do you pray in the Collect that God may be to you? [My "ruler and guide."] Do men ever choose other rulers and guides than God? In what way? [They are often ruled by their own desires and fancies, or by the suggestions of bad companions.] If your lot is cast among bad persons, and you have God for your ruler and guide, to what will you most likely be exposed? [To ridicule.] Is it hard to bear ridicule? But does the fact that you are made the object of bad persons' ridicule prove that your determination is a bad one? Mention persons named in Scripture who living among sinners, nevertheless had God for their ruler and guide. [The *Patriarchs* among the Canaanites; *Joseph* among the Egyptians; *Daniel* among the Babylonians.] How do you pray that you may pass through things temporal? What does the word *temporal* mean here? [Belonging to time.] What word has an opposite meaning? [Eternal.] You say *the things* eternal; can we form a true idea of the things which God has prepared for those who have taken Him for their ruler and guide? [1 Cor. ii. 9.] Who had a revelation of the glories of heaven? [St. John the Divine.] Where do you read his description of that revelation? [Book of Revelation.] Who describes himself as having been caught up to the third heaven? [2 Cor. xii. 1–6.] What feelings does his insight into the mansions of glory seem to have produced in him? [Wonder, awe, &c.]

Fifth Sunday after Trinity.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this Sunday is taken from the Sacramentary of Gregory, A. D. 590. It also formed part of the Sarum Missal, A. D. 1085.

Questions.—How do you pray that the course of this world may be ordered? By whose "governance" do you pray that it may be ordered peaceably? What do you mean by "the course of this world"? You cannot answer me: in what two senses do we use the word "world"? [*Firstly*, the *globe* on which we live, and all the natural objects which belong to it, for example, trees, grass, rocks, mountains, rivers, &c.; *Secondly*, *mankind* and the *doings* of mankind.] In which of these senses must the word world be understood in this Collect? [In the second.] But the doings of mankind may be either for an earthly object, or in behalf of religion; in *both* cases, however, what do you ask God to grant? [That these doings, whether earthly or religious, may be "peaceably ordered."] Speaking generally, is it a *bad* thing for the Church when the events of the world are *not* peaceably ordered? Let us see whether we can explain this by something told us in history. St. Paul speaks of having made Christian converts in Cæsar's household, Phil. iv. 22; tell me *which* Cæsar this was. [Nero, Emperor of Rome.] And what event happened at Rome in Nero's time which had an effect on the peace of the Church in that city? [Nearly the whole of the city was consumed by a fire which raged for nine days.] And how did this event affect the peace of the Church? [The people imagined that Nero had caused the fire in order that he might rebuild the city, but he attempted to clear himself of the charge by accusing the Christians of the crime, and accordingly he destroyed a great number of them.] In what way did the conversion of the Emperor Constantine to the Christian faith affect the peace of the Church? [He became its friend.] Do wars affect the Church? [Very

ch so; they disturb its peace.] Did the destruction of usalem by Titus affect the condition of the Christians who ed at Jerusalem? [Yes; they were obliged to flee from usalem to Pella beyond Jordan.] Thus you see the urch is affected by the course of the world. Who alone order the doings of men? But can God bring good out evil if He is so minded? Can you prove from the *Acts the Apostles* that the persecution of the Church has tended the spreading of the faith of Christ? [Acts viii. 4, 5; 19–22.] For what *purpose* do you pray God to order the urse of the world peaceably? What do you mean by odly quietness?" [Peace.] Mention a passage of the *ts of the Apostles* in which the Church is said to have had t. [Acts ix. 31.] After whose conversion did this rest ur? [Saul's.] Where was Saul going when he was con- ted? For what purpose? What did he afterwards come? To what sect of the Jews did he belong previous his conversion? Acts xxvi. 5.] You pray that the urch may *joyfully* serve God; in what service does the urch frequently engage besides that of prayer? [Praise.] s the Church given her members opportunities of prais- ; God? Mention portions of the Prayer-Book in which offer praises to God. [The canticles, the psalms, the thems, and the hymns.] Are we to praise God with the s only? In what *other* way are we to praise Him? Shew forth Thy praise not only with our lips, but *in our s.*"—*General Thanksgiving.*]

Sixth Sunday after Trinity.

O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed to be used to-day may be traced through the Sarum Missal (A. D. 1085) to the Sacramentary of Gelasius (A. D. 494). The leading subject, both of the Collect and the Gospel, is *Love.* In the former we are reminded of the love which is due from men to God: in the latter of the love due from men to each other.

Questions.—What do we say God has prepared? For *whom* has He prepared these good things? Has He prepared things of a far different kind for those who do *not* love Him? What sentence will be passed upon those who do *not* love Him? [Matt. xxv. 41.] And what is said of this fire in Holy Scripture? [Mark ix. 44.] Can we form a correct notion of the good things prepared for those who love God? What does the Collect tell us respecting them? What is meant by their *passing* man's understanding? And if we cannot understand the nature of the *good* things which God has prepared for His servants, is it likely we can understand the amount of *punishment* which awaits the wicked? What does St. Paul say about "the terror of the Lord"? [2 Cor. v. 11.] What did he persuade men to do? [To amend their lives.] And when he says he *knows* the terror of the Lord, does he mean that he knows its exact amount? [No; he means that he knows the chief threatenings which God has pronounced against the wicked.] Hell has been compared to Tophet, Isa. xxx. 33: what was Tophet? [A place in the valley of Hinnom, where the Canaanites, and afterwards the idolatrous Israelites, made their children pass through the fire to Moloch. Compare Ps. cvi. 38 with Jer. vii. 31.*] Mention one or two facts which are revealed re-

* "Moloch, the name of the god of the Phœnicians, is frequently mentioned in Scripture. Moses in several places forbids the Israelites to dedicate their children to Moloch. It was chiefly in the valley of Hinnom

specting heaven. [Rev. xxi. 22, 23, 25; xix. 6, vii. 17.] But does Scripture teach us that we cannot as yet comprehend the fulness of the joy prepared for those who love God? [1 Cor. ii. 9.] To *whose state* did Jesus liken that of the righteous hereafter? [Matt. xxii. 30.] Then if the holy will hereafter be as the angels in heaven, what ought they to do now? [Strive so to live on the earth, as to be fitting companions for the angels.] What do you ask God in this Collect to pour into your heart? Why do you use the word *pour!* [To mean that I desire a *large supply* of the grace of love.] How do we beseech that we may love God? ["Above all things."] May you not divide your love, that is, love some earthly object with the *same* degree of affection which you bestow on God? Prove this from Holy Scripture. [Matt. vi. 24.] What does Mammon mean? [The god of wealth.] What is a *covetous* man called in Scripture? [Eph. v. 5.] Mention a prophet who wished to serve God and his own worldly interest at the same time. [2 Peter ii. 15.] Relate the history of Balaam. What do we pray in the Collect we may obtain by loving God? And what do we say about these promises? Where do we read that they are "above all that we can ask"? [Eph. iii. 20.] Did St. Paul look forward to the reward which was in store for him? [2 Tim. iv. 7, 8.] For what did Jesus "endure the cross"? [Heb. xii. 2.] Who had respect to the recompense of reward? [Heb. xi. 24, 26.]

(Tophet, Isa. xxx. 33), east of Jerusalem, that this idolatry was committed. The statue of Moloch was brass, hollow within, with its arms extended, and stooping a little forward. Upon one of its arms, they put the child intended for sacrifice, which soon fell down into the fire at the foot of the statue. A fire was also lighted within the figure. The shrieks and cries of the child were drowned by the sound of drums and of other musical instruments. This was also the practice of the Carthaginians, who were colonists of the Phœnicians. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh long afterwards imitated his impiety by making his son pass through the fire."—NUTTAL'S *Class. and Archæ. Dict.*

Seventh Sunday after Trinity.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect which has been appointed to be used on this Sunday may be traced through the Sarum Missal) A. D. 1085) to the Sacramentary of Gelasius (A. D. 494).

Questions.—Of what do you here say that God is the Lord? Are His "power" and "might" unlimited as regards *time?* [Rev. vii. 12.] Are they also unlimited as regards *space?* [1 Chron. xxix. 11.] What is that attribute of God called which expresses His being present in all places at all times? [Omnipresence.] What is that attribute called which shows that He is able to *do* all things? [Omnipotence.] Can He *impart* power to His creatures? Does His power become *less* by His imparting it? Who is that evil spirit who has great power? Does this power belong to Satan of Himself, or is it merely *received?* [Luke iv. 6.] Who alone was able of Himself to overcome Satan? Where are we told that Jesus was manifested for this purpose? [1 John iii. 8.] Was it *foretold* that Jesus would destroy the power of satan? [Gen. iii. 15.] Of what does the Collect say God is the "Author"? What do you mean here by the *Author* of all good things? [The *source* from which they come.] Mention good things of a *spiritual* kind of which He is the Author? And of a *temporal* kind? And since you know Him to be the *Author* of these, what feeling should such knowledge produce in you? [Reverence.] And since He is the *Giver* of all good things, what feeling should be kindled in your heart? [Gratitude.] So the words "Author" and "Giver" suggest two virtues which you should cultivate; what are those? [Reverence and gratitude.] What do you pray God to graft in your heart? When a scion or branch of one tree is inserted into the stem of another it receives sap and nourishment from that stem: so that by engrafting you understand that a portion of one tree is so closely united to another tree that it depends upon

it for support: what do you pray may be closely joined to your heart? When you say the love of God's name, do you mean simply His *name?* What do you mean? [God Himself.] What do we mean by praising the *name* of God? [Praising God Himself.] And will the love of God strengthen and nourish you? What will it enable you to bear? [Suffering, labour, &c.] Who was it to whom seven years of hard service seemed as a few days because of the love which he had for Rachel? [Gen. xxix. 20.] Whom should we love above all others? You are quite right when you say *God*, for we should not serve the creature more than the Creator; then whose love will make life and all its troubles and all its sorrows seem as a few days? What do you ask God to increase in you? What does the word *religion* mean? [A bond.] It is a bond which unites us to whom? And when you use the word religion do you mean simply certain articles of *faith* to which you are to assent or agree with the *mind?* In what other way must you assent to the faith? [With my heart.] And if you really assent to them with your heart how will you prove that you are religious? [By keeping God's commandments.] You say "*true*" religion; are there *false* religions, or faiths? Mention some. [Heathenism, Mahometanism, Mormonism.] What does St. James say about pure religion? [St James i. 27.] What does St. James mean by keeping ourselves *unspotted* from the world? [Free from sin.] With what do you pray God to "nourish" you? What does *nourish* mean? [To support and strengthen.] Is our union with Christ a source of nourishment? [Col. ii. 19.] By which of the Sacraments do the faithful receive *continual* supplies of strength? [See *Communion Office*, "Spiritual food and sustenance in that Holy Sacrament," &c.] Do you pray to be *kept* in union with Christ? What does the Collect say on that point? ["*Keep* us in the same."] Is it possible to *fall* from grace? [Article XVI.] Who, when on his deathbed, was falsely assured that such a fall was *not* possible? [Oliver Cromwell.] To what sect did Cromwell belong? [The Brownists.] Into what sect did the Brownists merge? [The sect now called the "Independents or Congregationalists."] And what was his answer? ["Then I am *safe*, for I was once in a state of grace."] As, therefore, it *is* possible to fall from grace, to what sin are men led when they believe that they *cannot* fall from grace? [Presumption.] Are there any passages in

Holy Scripture warning us against this sin? [Heb. iv. 1, 11; ii. 1–5.] What does Scripture teach us to do to make our and calling election sure? [2 Peter i. 10.] And what *condition* of our "not falling" does St. Peter lay down in this text? ["If ye *do* these things."]

Eighth Sunday after Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed to be used on this Sunday is contained in the Sacramentary of Gelasius, A. D. 494. At the revision of the Prayer-Book by the Savoy Conference, in A.D. 1661, this Collect was to a great extent enlarged and altered, but previous to this date it was a verbatim or literal translation of the original Latin Collect. It resembles the Collect for the previous Sunday, inasmuch as it declares that all good things come from God, and furnishes us with a suitable prayer for such gifts as are profitable, both for our souls and our bodies.

Questions.—You allude in this Collect to the *providence* of God; what is the *literal* meaning of the word providence? [A *seeing* forward, or into the future.] Is the word *provide* ever used in Scripture in the sense of preparing things *beforehand?* [Ps. lxv. 9; Heb. xi. 40.] Is it possible for men to make a *certain* amount of provision for what may happen to them? [It *is* possible: a father may make a provision for his family, a general may provide resources for the *future* benefit of his army.] But why cannot man exert the *same kind* of providence as that which God exerts? [Because man cannot be *sure* as to what will happen.] By whom in past days did God declare future events? [The prophets.] And since man ordinarily cannot be sure as to what will happen, to whom alone is the word providence or provident *strictly* applicable? What does the Collect tell you about God's providence?

[That it is "never-failing."] What do you mean by never-failing? What does the word *universal* mean? And is God's *providence* universal? Prove from Scripture that it extends to creatures *inferior* to man. [Ps. cxlvii. 9; Luke xii. 24.] Does God's providence extend to *heaven* as well as to earth? What does the Collect teach you on this point? What do you mean by *ordereth* all things"? [Governs and arranges all things.] And since providence is God's attribute or quality, what do you beseech Him to put away from you? Mention things which are hurtful to the *soul*. Mention things hurtful to the *body*. You may be tempted to suppose that God's providence is exerted in the world generally, and not in behalf of *each person:* but are there any passages in Scripture which teach you that the daily life of *each* Christian is the object of God's providence? [Matt. x. 30; Luke xii. 7.] What is said in Scripture about the *sparrow* which falls to the ground? [Matt. x. 29.] What do you ask God in this Collect to give you? What does "profitable" mean? [For the profit of, that is for the good of.] Do you mean profitable for the *body* only? For what especially do you ask things profitable? [The soul.] Can you reasonably imagine a case in which *poverty* itself may be profitable? [Yes, to any person whom wealth would render proud or worldly-minded.] Mention cases in which riches may be spiritually better than poverty? [In cases where poverty would not produce a child-like trust in God, but on the contrary discontent.] A person may perhaps be naturally fond of the notice, applause, and company of others, and yet God may so order His affairs that living even in a large city he may find himself unknown, and shut out from society; in what light may he regard this state as *profitable?* [God may thus be weaning him from the world and daily drawing him nearer to Himself.] Then, as a general rule, if you find yourself placed by "*the force of circumstances*" (as we term it) in a certain position in life, what are you to suppose; [That it has been *chosen* for me by God in the exercise of His *providence.*] Persons sometimes say that things happened to them "by chance;" is that expression correct? Why not? [Matt. x. 29, 30; Heb. xiii. 5; 1 Cor. x. 13.] If things were to happen by chance, would they happen in a confused way, or would they happen in order? [In a confused way, because chance implies the *absence* of order.] But, speaking generally, *is* there

order in the affairs of men? But as men are more prone to evil than to good, what would be the consequence if God were to *withdraw* His government from the world? [Endless confusion.] Then you cannot talk of chance without denying the truth of what? [God's providence.*] Through whom do we offer the petitions in to-day's Collect? What does Jesus mean? [Saviour.] What does Christ mean? [Anointed.]

Ninth Sunday after Trinity.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed to be used on this Sunday is found in the Sacramentary of Leo (A. D. 483), and in the Sarum *Use*, compiled in A. D. 1085 by Osmond, Bishop of Salisbury. It directs our attention to the close connection that subsists between *thought* and *action*, and in this respect it may be considered to be a brief commentary on our Lord's words recorded in Matt. xv. 18–20 and in Mark vii. 21–24. The Pharisees laid little or no stress on the sinfulness of the *thoughts*, and some (if not all) of them taught that, on the contrary, the thoughts were *not* to be accounted sinful. (Kimchi on Ps. lxvi. 18.) In the Sermon on the Mount our Lord attached a meaning to the moral law delivered to Moses which the Jewish teachers failed to perceive. Matt. v. 21, 22, 28.

* The providence which God exercises in the world by assisting men in their endeavours after holiness, and even in permitting evil, interferes in no way with each one's personal responsibility and free agency. In whatsoever position a man may be placed in the order of God's providence, in that position is he held accountable for his actions, and in that position is he bound to obey his Creator. The Doctrine of the *Stoics*, that man is subject to an unalterable fate, a mere creature of stern necessity, has no foundation in God's Word. Even those who have not the *written* laws will be judged by the law of *conscience* (Rom. ii. 14, 15, i. 20.)

Questions.—What word may be put in the place of "grant"? [Give or vouchsafe.] What kind of "spirit" do you ask for in this Collect? You ask in the first place for the spirit "to *think*" what is right; do men generally think before they act? Mention an instance in which a man's thoughts were beforehand fixed upon a certain work. [Luke xii. 17, 18.] And if a man's thoughts are sinful, what are his actions likely to be? [Sinful.] Now you know why *thinking* is mentioned in this Collect *before* acting? but can we think what is right in our *own* strength? By whose operation does God sanctify our thoughts? [The Holy Ghost's.] And how are we to obtain the special aid of the Holy Ghost? [Luke xi. 13.] *Why* cannot we think what is right without the aid of the Holy Spirit? [By reason of the evil infection that is in us.] How did man at first become sinful? [By the fall.] When a person professes to desire a good gift, does it necessarily follow that he is a good person? Mention one who desired a good gift from a bad motive. [Acts viii. 16–24.] As you can neither think nor do anything that is good without God, what do you pray in this Collect you may be *enabled* to do? What do you mean by the expression "*according*" to God's will? [Agreeably to it, or in strict conformity to it.] Where has God *revealed* His will to man? [In the Bible.] And what is the Bible sometimes termed because it reveals the will of God? [Revelation.] Has God taught man certain truths respecting Himself by other means than His *written* word? You cannot tell me: what should the works of nature teach you? [That there is a God; that God exists.] Mention a text of Scripture in which you are told that those who fail to perceive "the eternal power" of God in His works are "without excuse." [Rom. i. 20.] And how did St. Paul tell the people of Lystra that God bore witness to His own existence even in the times of great ignorance? [Acts xiv. 17.] What fact in the *natural world* does St. Paul allude to in this passage? It appears then that a study of the works of God should lead us to these conclusions: (1) that God *is*;* (2) that He is

* An anecdote is related of Napoleon, by no means irrelevant to this point. One night during a voyage to St. Helena, certain of his suite were walking the deck and discussing with much interest the subject of the existence of God. The night was clear, and the heavens overhead were studded with stars. The Emperor, who had for some time been silently listening to their arguments, at length interrupted them by pointing up-

powerful; (3) that He is *good:* but is there no *other* truth respecting God which may be learned from the natural world? You cannot answer: do you observe that the things which God has created are adapted to certain *ends* or *purposes?* You say yes; then of what do we find traces in the works of God? [Of design.*] And what do the proofs of design observable in nature teach in reference to God? [That He is *wise.*] You learn then from the works of God, (1) that He *exists;* (2) that He is *powerful*; (3) that He is *good*; and (4) that He is *wise;* but what truth respecting God are you *not* able to learn from a study of the works of creation? [That He has given His only begotten Son to die for men.] Where has He revealed that truth? [In the Scriptures.] Has *Jesus* also revealed *His* will to men? Where do you learn what His will is? [In the New Testament, especially in the Gospels.] With whose will does the will of Jesus agree? [God's.] Jesus has revealed to us both *doctrine* and *practice:* suppose, however, that you cannot comprehend all the doctrine which He has revealed, ought you therefore to *put off* practising His will? What is the best way to obtain a knowledge of the doctrine of Christ? [John vii. 17.] Are we taught in Holy Scripture that men will be judged according to the knowledge which they *have*, and not according to that which they have not? [Rom. ii. 14, 15.] What are we told that God expects

ward and exclaiming, "Gentlemen, say what you like, but who made all those?"—Compare with this Psalm viii. 3, 9.

* The arguments which may be founded on *the traces of design* observable in nature are easily comprehended by young persons, and the writings of Paley furnish the teacher with suitable illustrations. The mechanism of the human hand, for example, may be shown to be perfectly adapted to the pursuits in which a being of great intelligence might reasonably be supposed to engage. Again, the shape of a bird is just that which is required by the circumstances of its being. Its bones too are hollow, thin and light, to enable it to fly. It might be supposed that a bird's plumage would render it an unfit inhabitant of the water. In the case of water-birds, however, there is a striking instance of *design as manifested in overcoming an obstacle.* The feathers of such birds are furnished with a natural oil, which prevents the water's adhering to and encumbering them. "The cypress of Louisiana, found on the banks of the Mississippi, is exposed to the shocks or concussions of the immense masses of ice which in the wintry season float down the river. To enable it to resist these it has been furnished with several hard knotty protuberances, destitute of leaves, which serve as ice-breakers." Other illustrations of the design observable in the natural world might be mentioned.

in each of us [2 Cor. viii. 12.] You have said that men will be judged according to the knowledge of God's will which they actually *have:* would it, however, be right to neglect the proper means of gaining a clearer knowledge of God's will? For what reason were the people of Berea said to have been "more noble" than those of Thessalonica? [Acts xvii. 11.] Who had been declaring to them God's will? And why did they search the Scriptures? What is meant by the expression "these things"? [The things declared to them by Paul and Silas.] What Scriptures did the Bereans search? [The Old Testament Scriptures; the New Testament had not then been collected.] By whose help do we pray in the Collect we may be enabled to live according to Christ's will?

Tenth Sunday after Trinity.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for the Tenth Sunday after Trinity may be traced through the Sarum *Use* (A. D. 1085) to the Sacramentary of Leo (A.D. 483). It is a prayer for grace to "ask such things as may please God;" from which prayer it would seem that men might ask for things which would make their petitions *displeasing* to Him. It is not easy to trace the connection between this Collect and the Gospel for the day. The Epistle, however, appears to have a very close connection with the Collect. It describes the various spiritual gifts of God, and teaches us that, howsoever much these may differ from each other, they all nevertheless do lead to the same end, and are all derived from the same Source.

Questions.—What is the *first* petition contained in this Collect? Why do you say "*merciful* ears"? [To express my belief in God's *willingness* to hear and answer prayer.] When you speak of the "ears" of the Lord and the "eyes"

of the Lord (Gen. vi. 8; Prov. xv. 3), do you suppose that God is made like unto men? What is God? [John iv. 24.] And has a spirit any bodily parts? [Luke xxiv. 39.] Then what do you mean when you ask God in this Collect to let His "merciful *ears* be open"? [I ask Him to hear my prayers.] Does God know your wants *before* you ask Him to hear you? [See *Fifth* Collect at the end of the Office for the Holy Communion.] Why then do you suppose He requires you to state your wants? [First, because by doing so I acknowledge His power, His goodness, and His majesty; secondly, by prayer I am brought into a very close relation to Him; thirdly, by prayer my heart is made to rise above earthly to heavenly things.] Under what name do we speak of ourselves in the Collect? ["Humble servants."] What is the meaning of the word humble? Near the *ground*, that is, lowly, prostrate.] What does the word "*obtain*" mean? and also the word "*petitions*"? And, in order that we may obtain our petitions, what do we ask God to do? Mention some one who asked what *pleased* God. [1 Kings iii. 9, 10–12.] And some one who asked for a good thing from a *bad motive*, and therefore did *not* please God. [Acts viii. 18, 19, 20.] Mention persons of whom you read in Holy Scripture who obtained what they prayed for. [Gen. xix. 21, 22; Exod. xxxiii. 12–23; 2 Chron. xxxii. 20, 21; James v. 17, 18.] Does God *always* give persons the things for which they pray? Does Scripture furnish us with any reason *why* he does not always give men what they ask for? [James iv. 3.] Can God display His love even in *withholding* things? How so? [When these things would be *injurious* to their spiritual interests.] Name some of the things which men may receive to their harm. [Power, money, worldly applause, &c.] May great power of mind be a stumbling-block to its possessor? [Yes; when it is used in opposition to religion,*

* "The last time," writes a friend, "I saw Mr Wordsworth (the Poet), he was in deep domestic sorrow, and beginning to bend under the infirmities of old age. Whatever (he said) the world may think of me or my poetry is now of little consequence; but one thing is a comfort of my old age, that none of my works written since the days of my early youth contains a line that I should wish to blot out because it panders to the baser passions of our nature. 'This,' said he, 'is a comfort to me: I can do no mischief by my works when I am gone.'"—Professor Sedgwick's *Discourse on the Studies of the Cambridge University*. Notes, 318.

Sir Walter Scott, during his tour in Italy, and shortly before his death, alluded in much the same terms to his own writings. He said, "I am

or to subvert order by making men discontented.] Can you mention any who have *abused* their great powers of mind? [Clever infidels, such as Voltaire, Danton, Robespierre, Thomas Paine.] When you pray in this Collect that you may "ask such things as please *God*," you pray for what virtue? [Resignation to God's will.] Did Jesus set you an example of this virtue in *His* prayers? How so? [Luke xxii. 41, 42.] What prayer do Christians most commonly use? And in what petition of the Lord's Prayer do you ask for resignation? Is it the duty of Christians *to persevere* in prayer? Does Holy Scripture furnish you with any *examples* of perseverance in prayer? [Gen. xviii. 23–33; 1 Sam. i. 12; Dan. vi. 10; Mark x. 48.] In which of our Lord's parables are we taught the efficacy of such perseverance? [The unjust judge, Luke xviii. 1–5.] What reason did the unjust judge give why he granted the widow's request to punish her enemy? Luke xviii. 5.] Then are you to suppose that God grants the objects of our petitions because by persevering in prayer *we weary Him?* [No.] Through whom and for whose sake does God hear and answer prayer? You say in the Collect, "ask such things as *please* Thee;" would you please God by pleading your *own* merits in your prayers? Why not? [Luke xviii. 10–14; Isa. lxiv. 6.] Then to please God, what must you do besides ask in faith and in submission? [I must ask in *Christ's name.*]

drawing near to the close of my career; I am fast shuffling off the stage. I have been perhaps the most voluminous author of the day: and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle, and that I have written nothing which on my death-bed I should wish blotted." See Lockhart's *Memoirs of Sir W. Scott*, vol. vii. p. 378. Ed. 1838.

Eleventh Sunday after Trinity.

O God, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect which is used on this Sunday may be traced through the Sarum *Use* (A. D. 1085) to the Sacramentary of Gelasius (A. D. 494). The words "running the way of Thy commandments may obtain Thy gracious promises" have no equivalent expressions in the Latin original. They were inserted at the revision of the Prayer-Book in A. D. 1661, in the reign of Charles II., by the Savoy Conference.*

The "mercy and pity" which God shows to penitent sinners are clearly manifested in the way in which He is said to have regarded the self-condemnation of the publican mentioned in the Gospel for the day, and also in the election of Saul to be an Apostle, who himself declares in the Epistle which follows the Collect, that he was "not meet to be called an Apostle, because" he "persecuted the Church of God."

* On the 20th of December, 1661, the Book of Common Prayer as just then revised was adopted and subscribed by the clergy of both Houses of Convocation, and of both provinces, *i. e*, Canterbury and York. A copy of the Book, confirmed under the Great Seal, was delivered with a royal message to Parliament, Feb. 25, 1662. The Act of Uniformity passed the House of Lords April 9, and received the Royal assent May 19, 1662. In this last revision about 600 alterations were made (see Procter's *History of the Common Prayer*). In 1661 the Preface to the Prayer-Book was prefixed, drawn up, it is said, by Sanderson, Bishop of Lincoln; the extracts from the Bible were, with few exceptions, taken from the version of 1611, the Psalter, as copied from the version of the Great Bible, being retained; the two Prayers for Ember Weeks, the Prayer for Parliament, the Prayer for all Sorts and Conditions of Men, the General Thanksgiving (composed by Bishop Reynolds), the second Prayer for Fair Weather, a Thanksgiving for the Restoration of Peace at home, Forms to be used at Sea, others to be used on the 30th of Jan. and the 29th of May, and one for the Baptism of those of Riper Years were all added by the Savoy Conference held at the Savoy Palace in the Strand, London, in A. D. 1661.

Questions.—What is God here said to declare? What words may be put in the place of "declarest"? [Makest known.] What does "*almighty*" mean? [Able to do all things.] In what way is God said to declare His power? Mention *examples* of God's mercy and pity. [Gen. viii. 1; Num. xxi. 8; Josh. xx. 2, 3, 7.] What was God's *chief* act of mercy and pity? [1 John iii. 16.] Did *Jesus* when on earth show mercy and pity in His treatment of fallen creatures? [Luke vii. 39, 47; John viii. 10, 11; Matt. ix. 2; Mark ii. 10.] And also for the people of Jerusalem, who would not own Him as their Messiah? [Luke xix. 41.] What promise has He held out to all who are heavy-laden with the burden of their sins? [Matt. xi. 28.] Was this promise given to those only who were alive when He was on earth, or is it given to the penitent and sorrowful in *all* ages? What name did He apply to Himself to express His tenderness and pity? [John x. 11.] Who, before Jesus came into the world, applied to Him the same title? [Isaiah: chap. xl. 11.] And when He was on the cross, by what two acts did He manifest His mercy and pity? [Luke xxiii. 42, 43; John xix. 25–28.] What do you ask God in the Collect to grant you? What does the word *grace* signify? And for what purpose do you ask God to grant you His grace? You say, "*running* the way of Thy commandments;" what does this expression mean? [Directing my life by God's commandments.] Is the Christian's life ever compared in Scripture to a *race?* [1 Cor. ix. 24, 25; Heb. xii. 1.] When St. Paul was at Rome, and had been brought a second time before Nero, he wrote to Timothy, the first bishop of Ephesus, a farewell Epistle; in that Epistle, after saying he had "fought a good fight," what does he say he had finished? [2 Tim. iv. 7.*] We have said that the Christian life is compared in the Scripture to a *race;* this comparison should teach you that it is *progressive*, that we must *advance* in holiness: is the same truth taught in other texts of Scripture which have reference to a holy life? [Yes; persons are said to *walk* with God, Gen. v. 22, 24; Luke i. 6.] Is this idea of *walking* in God's law employed in any part of the Church Catechism? ["Thirdly, that I should keep God's holy will and commandments, and *walk* in the

* The word translated "course" in this passage is δρόμος, which often signifies a *race-course*. For remarks on the Corinthian races, &c., see Questions and Notes on the Collect for the *Fourth Sunday in Advent*.

same," &c.] You say "in the way of Thy commandments;" has any mere man kept God's commandments? What is said of him "who shall keep the whole law, and yet offend in *one* point"? [James ii. 10.] But though we do not keep God's commandments, does God require that we should *endeavour* to do so? What do we pray that we may obtain from God? You say, His "gracious promises:" mention some of the things which God has promised to all who endeavour to keep His commandments. [Rest, happiness, immortality.] Is God a God of truth? [2 Cor. i. 20.] Does God ever *break* His promises? Then whose fault will it be if we do not obtain His promises? [Our own.] Of what do you pray that you may be a partaker? Can we now form an adequate notion of the heavenly treasures which God has prepared for those who endeavour to run the way of His commandments? [1 Cor. ii. 9.] To what is heaven compared in the twenty-first chapter of the book of the Revelation? [To a city whose walls are garnished with precious stones, and which needs neither the light of the sun nor of the moon, because the Lamb (Jesus) is the light thereof.] Can faithful Christians participate in a certain portion of God's heavenly treasure even in *this* life? How so? [Ps. xxxvi. 7, 8, 9; by the comfort of the Holy Ghost, Rom. xiv. 17; by the peace which passeth all understanding, Phil. iv. 7.] The lessons therefore which you learn from this Collect are: (1.) that God is merciful and pitiful; (2.) that we cannot run the way of His commandments without His grace; (3.) that the Christian life must be progressive; (4.) that God has prepared great rewards for all who run the way of His commandments.

Twelfth Sunday after Trinity.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

Notes.—The Collect appointed for this day is found in the Sacramentary of Leo (A. D. 483), and it was inserted in the Sarum *Use* (A. D. 1085).

"The abundance of" God's "mercy" for which we here pray, was eminently displayed in the miracle recorded in the Gospel for the day.

The Greek word in the Gospel for the day which is translated in our Bibles *impediment*, is used twice in the Septuagint as an equivalent for a Hebrew expression signifying *dumb:* Ex. iv. 11; Isa. xxxv. 6. [Hammond quoted by Elsley.]

Questions.—{How do you address God in this Collect? Which of these words means that He is unlimited as regards *power?* And which as regards *time?*} But is He not unlimited as regards *space* also? Quote a text of Scripture which teaches you this. [1 Kings viii. 27.] Whose words are these? [Solomon's.] On what occasion did he use them? [At the dedication of the first Temple of Jerusalem, B. C. 1004.] What word is used in the Creed of St. Athanasius* to signify that God is unlimited as regards *space*? [*Incomprehensible;* which in that Creed does not mean that

* The word Creed (from *credo*, I believe,) is used to signify a summary of the Christian faith. The title for Creed in the Latin Church is *Symbolum*, which signifies a *watchword* or a *signal*. The *Apostle's Creed* is the Roman or Italian Creed, and is found in the exposition of Ruffinus of Aquileia. The *Nicene Creed*, settled by the Council of Nicæa (A. D. 325) and enlarged by the Council of Constantinople (A. D. 381), was the Creed adopted by the Greek churches. The *Athanasian Creed* was composed in Gaul previous to the Council of Ephesus (A. D. 431), perhaps by Hilary of Arles (429) or by Victricius, Bishop of Rouen (401). It was probably compiled from the works of St. Athanasius.

God cannot be understood, but that He cannot be *contained within bounds.*] (How do we describe in the Collect God's readiness to receive our petitions?) Does Scripture anywhere teach us that God is more ready to hear than we are to pray? [Yes; in Isa. xxx. 18, we are told that He *waits* to be gracious.] (What do you say God is wont to do? What does *wont* mean?) [Accustomed.] Prove from something David said, that God gives faithful men more than they desire or seek. [Psalm xxiii. 5, "My cup runneth *over*."] How can you prove from Scripture that God gives men (even the *best* of them) more than they *deserve?* [Luke xvii. 10. As we are *unprofitable* servants, we deserve *punishment* instead of mercies.] What would be the consequence to us if God were *extreme* to mark what is done amiss? [Ps. cxxx. 3, Prayer-Book Version; we could not "abide" or live one moment in His sight.] Then what is the ground of our hope? [His *mercy* through Jesus Christ.] Can you mention any nation with whose unbelief and sin God bore for a long period? [The Jews.] For how many years does God say he was *grieved* with them? What period is meant here? [The period spent by the Israelites in the wilderness.] But did not the Israelites or Jews grieve God at *other* times; for example, during the time of the Judges and of the Kings? You say they *did;* then why do you think God mentions these forty years in particular? You cannot answer this: why were their unbelief and sin *less* excusable at this time? [Because miracles were daily wrought for them, and they could not avoid seeing them: even their food was sent down from heaven, and the rock gave forth water.] (What do you ask God to pour down upon you? Why do you say *pour* down?) [Because I desire a *large share* of His mercy.] (What do you ask God to forgive you? Who has given man a conscience? What do you mean by *conscience?*) [That inward sense of right and wrong which God has given to man.] Will any persons be judged at last merely by their conscience? [The Gentiles or heathens who have not the *written* law, Rom. ii. 14–16.] Is conscience alluded to in any *other* part of Scripture? [2 Cor. i. 12; Heb. ix. 14.] What *sort* of conscience did St. Paul say he laboured to keep? [Acts xxiv. 16.] Can you mention an occasion on which certain persons were not able to abide the test of their own conscience? [John viii. 7, 9.] And where else is a man's conscience represented as taking

from him the power of pleading an excuse in his behalf? [Matt. xxii. 12.] What act of our first parents would seem to show that their conscience had accused them? [They *hid* themselves, Gen. iii. 8.] What is related of *David* after he had touched the Lord's annointed? [1 Sam. xxiv. 5.] (What *good* things do you pray for in the Collect?) When God gives you spiritual and temporal blessings of which you own that you are unworthy, what *feeling* should you entertain towards Him?) [Gratitude.] Mention an instance of our Lord's mercy having been shown towards several persons who afterwards proved very ungrateful. [Luke xvii. 17.] Who died to save us from a worse evil than leprosy? From what evil did Christ die to save us? [Everlasting punishment.] And how, therefore, should we prove our gratitude for His mercy towards us? Are our *fellow creatures* entitled to our gratitude when they have done us acts of kindness? Mention a case in which a person forgot for a long time to repay, by grateful service, the kindness which had been shown him. [Gen. xl. 23.*] If a person whom you have treated kindly should prove ungrateful, are you justified in treating that person as an *enemy?* [Rom. xii. 20.] What is here meant by "heaping coals of fire upon his head"? [Heaping benefits upon him,

* Profane history proves that this passage is true of all time, and that it is a faithful reflex of the ingratitude of mankind in too many instances. Two or three cases illustrative of the passage are here submitted to the reader's notice, and he may add others. *Junius Brutus*, with cool perfidy, went to Cæsar's house and conducted him (lest he might be diverted from attending) to the senate-house, where he fell pierced by the daggers of the conspirators. Yet Cæsar had ever been kind to Brutus, having admitted him to his friendship, and having even named him in his will as one of his heirs in the second degree. *Lord Bacon* owed much to the friendship of the Earl of Essex, who had strenuously laboured to advance his wordly interests, and had watched and encouraged his early struggles. On one occasion, when the future Chancellor failed to obtain a high office, Essex presented him with a valuable estate to console him in some measure for his disappointment. Bacon made a bad return for all this when his friend (through his own crimes) was in difficulties and in dangers. *Frederick II. of Prussia* forgot in prosperity those who had befriended him when he was suffering from the harsh treatment of his father. His first act after his accession to the throne was to make war with a daughter of the royal house (of Austria) which had saved his life by timely intercession, when his father's anger had placed it in jeopardy The relatives of young De Catt, who had been beheaded for assisting him to escape from his father, did not receive even a smile of royal favour when Frederick became king; and the same may be said of the Wrech family, which had impoverished itself to assist him in his early need and sufferings.

in order to *melt* him into gratitude and love by *kindness*.] Prove from Scripture that God is kind and merciful in this world to the *ungrateful* as well as to the grateful. [Matt. v. 45.]

Thirteenth Sunday After Trinity.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this day is found in the Sacramentary of Leo (A. D. 483), and it was contained in the Sarum *Use* (A. D. 1085.)

Questions.—What *kind* of people are here said to render God true and laudable service? [*Faithful* people.] What does *laudable* service mean in this place? [Such services as God is pleased to *praise*.] Do the *best* men's services really *deserve* praise? [Luke xvii. 10.] Of *whose* gift is it that the faithful render laudable service to God? Prove this from Holy Scripture. [James i. 17.] By *what* does God enable men to render such service? [By His grace.] Can we render such service *without* His grace? Would it be right in a person to put off all endeavours to do God service, on the ground that he was *waiting* for grace? When should a person *begin* to render God service? [He should begin *at once*.] What might *overtake* him while he was excusing himself and waiting? [Death.] What does Scripture tell us about the accepted time? [2 Cor. vi. 2.] Whose fault will it be if a Christian is not saved? [His *own*, not God's.] What general promise has God held out to all who are tempted to sin? [1 Cor. x. 13.] What reason did Jesus give the Jews why they had not life? [John v. 40.] Whom did they always *resist*? [Acts vii. 51.] How do we pray that we may serve God in this life? What do we pray that we may attain? What does *attain* mean? [Reach to, or

get.] You here mention God's heavenly promises; what does Holy Scripture teach us as to the security of these? [2 Cor. i. 20.*] What does St. Paul mean in this passage by saying that they are "Yea" and "Amen"? [That they are *certain;* in other words, that God will *surely* perform them] But have *we* nothing on our part to do, in order that God may thus perform them? *What* have we to do? ["Faithfully serve God in this life:" see *Collect.*] When you were baptized, what promises were made on *your* part? ["First that I should renounce." &c.] State in *three words* the substance of these promises. [Repentance, faith, and obedience.] And what did God promise on *His* part? ["To give us the kingdom of Heaven and everlasting life:" see *Office for Public Baptism*] Since then God promised on the one side and promises were made in your name on the other side; what do you call this contract? [A Covenant.] And by Baptism you become a contracting party to what Covenant? ["The Covenant of Grace," or the New Covenant.] Why do you call it the *New* Covenant? [Because the covenant made by God with Adam was broken by the sin of our first parents.] Christians become contracting parties to the Covenant of Grace by their baptism; when do they ratify or confirm their baptismal promises? [At Confirmation.] And what does *God* do for them in Confirmation? [He gives them an increased measure of His grace to confirm them in their profession, and to strengthen them in acting up to it.] And at what other times *after* Confirmation do Christians ratify or confirm their baptismal vows? [Every time they partake of the Holy Communion.] You pray in the Collect to be enabled to serve God *faithfully* in this life; mention some of the *marks* of a faithful service. [It is a *willing* service, 2 Cor. viii. 12; Exod. xxxv. 5: it is done to *please God*, and not to gain the applause of men, Matt. vi. 1–8; Gal. i. 10; Eph. vi. 6: it is a *continuous* service; that is, it is not performed one day and put off the next, Gal. vi 9; Luke ix. 62: it is a service which enters into the most trivial acts of life, 1 Cor. x. 31.] Through whom do you offer this prayer to God? Are we told in Scripture to use Christ's

* These promises "were through his inspiration preached in one uniform manner and as things *absolutely certain*, *Yea* (ναι) was the word used by the Greeks for affirming anything; *Amen* was the word used by the Hebrews for the same purpose."—Dr. Macknight's *Apostolical Epistles*.

name in our prayers? What promise is held out to those who do? [John xiv. 13, 14.] Show, however, that it is not the *mere* use of Christ's name that will make us or our prayers acceptable to God. [Matt. vii. 21.] What is it then that God requires?) [*Sincerity* and faithful service.]

Fourteenth Sunday after Trinity.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed to be used on this Sunday is contained in the Sacramentary of Leo (A. D. 483). The form in which it stands in the Sarum *Use* (A. D. 1085) is identical with that in which it is found in our Prayer-Books.

The Epistle for the day enumerates the gifts of the Holy Spirit; among these are faith, hope and charity. The Gospel affords an instance of the charity or love of our Blessed Lord, as shown in the cleansing of the ten lepers, of whom only one gave thanks.

Questions.—By what two titles do you here address God? [*Ask here the second and third questions on the Collect for the Twelfth Sunday after Trinity.*] Of what three virtues do you ask God to give you the increase? What is meant by the *increase* of faith, hope, and charity? [The *continual growth* of these virtues in the heart.] What is *faith?* [Such a *belief* in God's revelation to man, as leads us to *act* in His service.] What is *hope?* [An earnest *longing* for something, with an *expectation* of obtaining it.] What is meant in this Collect by the word *Charity?* [Love.] This is the meaning which it always has in Holy Scripture; but do we in ordinary conversation use it in a less *general* sense? [Yes; we use it to mean the giving of alms.] You have mentioned faith, hope, and charity: which is the *greatest* of

these? [1 Cor. xiii. 13.] What does St. Paul teach us as to the *period* during which charity lasts or continues? [1 Cor. xiii. 8.] What does St. Paul mean when he thus teaches you that "charity never faileth"? [He means that charity or love will exist in heaven, but that faith and hope will *cease* to exist, because we shall have *obtained* there the objects of our belief and expectation.] You have spoken of *faith;* what does St. Paul mean by saying in Heb. xi. 1 that "faith is the *evidence* of things not seen"? [He means that true faith makes the things belonging to heaven as *real* to us as if we could now see them.] Perhaps you can explain this by something that is told us of Abraham: what did our Lord say Abraham *saw?* [John viii. 56.] Did Abraham see Christ with his *bodily eyes?* About how many years *before* our Lord's birth did Abraham die? [He died about 1800 B.C.] Then in what sense must our Lord's declaration about Abraham be understood? [Abraham's *faith* in heavenly things was so lively that it made Jesus, whom he did not see with his bodily eyes, as *real* a person to him as though he actually saw Him.] Which chapter in the New Testament has special reference to the results of *faith* as shown in the lives of Scriptural characters? [Heb. xi.] And which chapter has special reference to the nature and effects of *charity?* [1 Cor. xiii.] Were the early Christians remarkable for their charity? [Yes; especially in the times of persecution when their love was made the subject of their enemies' wonder and conversation.* Which of our Lord's Apostles wrote and preached very much on the nature and fruits of Love? [St. John.] Are you justified in concluding, from what you read in Scripture about St. John, that he was personally distinguished for his love? [He leaned on our Lord's breast at supper; he was the only Apostle, as far as we know, who stood by the Cross; and, unless he had been of an affectionate disposition, our Lord would hardly have committed to him the care of His mother.] You have mentioned "hope;" what is the foundation of the Christian's hope? [Christ's Death and Inter-

* "Love is the proper badge and cognizance of the Christian profession by which the disciples of Jesus were to be distinguished from the disciples of any other institution (John xiii. 35). In the first ages Christians were so eminent for the practice of this virtue, that it became a proverb among the heathens: *Behold how these Christians love one another.*" Nelson's *Companion for the Festivals and Fasts.*

cession.] How many offices does our Lord exercise? [Three.] What are they? [(1.) The Prophetical; (2.) The Priestly; (3.) The Kingly.] And to which of these three offices do the Death and Intercession of Christ belong specially? [To His *Priestly* office.] What do we pray in the Collect we may be enabled to do now, in order to obtain at last what God has promised? You say "love that which God has *commanded;*" do the Ten Commandments themselves teach us the duty of love? Of love to whom? [Matt. xxii. 34–41.] Who made the commandments of God of none effect by their traditions? [Mark. vii. 5, 13.] Can you tell me by what tradition the Pharisees took upon themselves to release *sons* from the duty of discharging offices of love to their *parents?* [Mark vii. 10, 11.] Explain these passages of Scripture. [The Pharisees taught that if a man devoted, as a Corban, that is, a gift to God or to sacred purposes, what he might otherwise have given to his parents, he was relieved from affording any assistance to them.] Which of the Ten Commandments *in particular* did the Pharisees put aside by this tradition? Through whom do you ask for the increase of Faith, Hope, and Charity? What is the opposite to Faith? [Unbelief.] Give an example of this from Scripture. [2 Kings vii. 2, 17; John xx. 24, 25.] And the opposite to Hope? [Despair.] Give an example of this also? [Matt. xxvii. 3, 4, 5.] And the opposite to Charity? [Hatred and censoriousness.*] Give examples of these? [Luke xxiii. 21; Matt. xii. 24.] By whose operation does God give Christians the increase of Faith, Hope, and Charity? [Of God the Holy Ghost.] What are the fruits of the operation of the Holy Spirit? [Gal. v. 22, 23.]

* The word *censoriousness* signifies a rash, uncharitable judgment of the motives, the words or the acts of our fellow-men. Censoriousness is a sin which we deprecate in the *Litany* when we pray to be delivered from "all uncharitableness."

Fifteenth Sunday after Trinity.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this Sunday may be traced through the *Use* of Sarum (A. D. 1085) to the Sacramentary of Gelasius (A. D. 494). Previous to the year 1549 the Epistle for the day was Gal. v. 25 to vi. 10.

Questions.—What is the first word in this Collect? *What* do you pray God to keep? What does the word *keep* mean here? [Protect or preserve.] With *what* do you ask God to keep his Church? What does *perpetual* mean? [Continual.] What do you mean by the Church? ["The congregation of faithful men in which the pure Word of God is preached, and the Sacraments are duly administered."—Article XIX.] What does the *word* Church signify? [*Belonging to the Lord;* that is, His *household.*] What is our *Lord* called in relation to His Church? [Eph. i. 22. 23; Col. i 18.] For what is Christ said to have given Himself up to death? [Eph. v. 25–27.] When may the Church of Christ be said to have been founded? [The day of Pentecost.] How many persons were baptized? [Acts ii. 41.] What was the number of those who were afterwards admitted into the Church? [Acts iv. 4.] And whom are we told God *continued* to add to the Church? [Acts ii. 47.*] Of what does Article XX. say the Church is the "Witness and Keeper"? What do you mean by Holy Writ? [The Scriptures.] What are the Scriptural and Apostolic *Orders of Ministers* in Christ's Church? [Bishops, priests, and deacons.] What does the Church say in "the Preface" to the 'Form and Manner of Making, Ordaining, and Consecrating Bishops,' &c., in reference to these three Orders? ["It is evident unto all men, diligently reading Holy

* "Such as should be saved;" or, more closely translated, "*the saved,*" σωζομένους. In 2 Cor. ii. 15, the original is rendered more correctly than in Acts ii. 47.

Scripture and ancient Authors, that from the Apostles' there have been these Orders of Ministers in Christ's Ch —Bishops, Priests, and Deacons. Which Offices were eve had in such reverend Estimation, that no man might pr to execute any of them, except he were first called, examined, and known to have such qualities as are req for the same; and also by public Prayer, with Impositi Hands, were approved and admitted thereunto by l Authority."] You ask God "to keep" His Church; has *promised* to protect it in the greatest assaults to wh may be exposed? [Matt. xvi. 18; last clause.] *H* done so? [It has passed through much persecution, an furnished "a noble army of martyrs," so much so tha said to have been "watered by the blood of the mart yet it has been extending itself, and year by year gath nations and people within its fold.] Can you mentior *persons* by whom the Church of Christ has been persec [Acts viii. 3, ix. 1., xii, 1, 2, 3: and, among heathens, Domitian,* &c.] Can you name any one who, having been a persecutor of the Church, became afterwards a therein? [Gal. i. 1, 23.] Without *whom* do you say i Collect man cannot but fall? Why? What does "fr mean? [Natural weakness] Is Jesus said in Script be "able to keep us from falling"? [Jude 24, 25 From what do you here ask God to keep you? To wl you ask Him to lead you? By what does God dispos guide men to good? [By His grace.] Are men by n inclined to evil? ["Man is very far gone from ori righteousness, and is of his own nature inclined to ev Article IX.]

* The "Ten persecuting Emperors" were (1) *Nero*, A. D. 54–68; (2) *tian*, A. D. 81–96; (3) *Trajan*, A. D. 98–117; (4) *Hadrian*, A. D. 117–1 *Marcus Aurelius*, A. D. 161–180; (6) *Severus*, A. D. 193–211; (7) *Maxi* A. D. 235–238; (8) *Decius*, A. D. 249–251; (9) *Valerian*, A. D. 253–260 *Dicoletian* A. D. 284–305. It was under the Emperor Constantin the Church began to be free from fierce persecutions.

Sixteenth Sunday after Trinity.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect which is appointed for this day may be traced through the Sarum *Use* (A. D. 1085) to the Sacramentary of Gelasius (A.D. 494). It resembles in style of composition and subject-matter the Collect appointed for the preceding Sunday. It does not appear to be very closely connected with the Gospel for the day; but the Epistle by which it is immediately followed has a strict relation to the various petitions which are embodied in the Collect.

Questions.—For what great *society* or body of men did you pray in the Collect for last Sunday? [The Church of Christ.] And for what do you pray in the Collect which you have just repeated? [The Church of Christ.] What do you beseech God to *do* to His Church? What *attribute* of God do you mention when you beseech Him to "cleanse" and "defend" His Church? We have called "pity" or "mercy" an attribute of God; what is meant by the word *attribute?* [Something that belongs to God; a *quality*.] Is pity declared in *Scripture* to be one of God's attributes; [Ps. ciii. 13; James v. 11.] You ask God *to cleanse* His Church; what do you understand by this petition? [First, that He would preserve the Church from "false doctrine, heresy, and schism;" secondly, that He would purify the hearts and lives of all its members.] What do you mean by *heresy?* [See *Questions* on the Collect for the *Fifth Sunday after the Epiphany*.] What does *schism* signify? [Division or separation. The word scissors is derived from the same Greek root.] Is schism spoken of in Scripture as a *sin?* [1 Cor. xii. 25; 1 Cor. i. 10–16; Rom. xvi. 17.] What *feeling* among Christians tends to *prevent* schism? [Love: Phil. ii. 2.] Therefore, if we pray to God "to shed abroad love" in our hearts, we shall be doing something to avoid what sin? [Schism.] You ask God to "defend" His Church; from what do you pray Him to defend it? [From the persecutions of the enemies of the Cross of Christ, and from "the crafts and

assaults of the devil."] Can you name any enemies of the Cross? [Heathens.] Did the Church of Christ suffer in early times from the persecutions of heathens? [Acts iv. 25, 26.] How many persecuting Emperors of Rome did we mention last Sunday? [See foot-note, *Fifteenth Sunday after Trinity.*] Can you tell me whether the branch of Christ's Church established in *ancient Britain* suffered from heathen persecutions? [Yes: firstly, during the time the Romans had possession of the country; and secondly, when the Saxons landed.] Did the time of persecution cease after the Saxons had settled in the land, and had been converted to the faith of Christ? [No; for the Danes or Northmen, who were heathens at the time of their invasion, vented their fury on the Anglo-Saxon Church.*] Without *whose* succour do we say the Church cannot continue in safety? What does *succour* mean? How is the word used in the *Catechism?* What Church may be said to have prepared the way for the Christian Church? [The Jewish.] Did God defend *that? Where* more especially? [In the wilderness.] Mention some of the heathen nations from which God defended it. [Moabites, Ammonites, Hittites, Philistines, &c.] Where do you expressly read of the *Church in the wilderness?* [Acts vii. 38.] By what do you pray in the Collect that God would preserve His Church? How long? [Evermore.] What is the Church on earth called, because it is *fighting* against the world, the flesh, and the devil? [Militant.] What is the Church *in Heaven* called? [Triumphant.] The warfare of the Church Triumphant is accomplished—the victory has been gained: what, therefore, is the *work* of that Church? [Praise: Rev. vii. 9–17.] If, therefore, we heartily desire to be admitted into the Church Triumphant, what should we do now? ["Fight manfully under Christ's banner" (the Cross), as good soldiers of the Church Militant,]

* In A. D. 303 Alban, the first British martyr, was put to death at Verulam (since called St. Alban's), in the persecution under the Emperor Diocletian. The British Church suffered severely from the Saxon invasion, and was gradually driven into the mountainous districts westward. Among those who retired thither were the then bishop of London, and his flock. Speaking of the heathen Saxons, Sir E. S. Creasy says: "Their savage paganism inflamed them with peculiar frenzy against all that the Christianized Britons held most sacred." Of the Danes or Northmen the same writer observes: "The Anglo-Saxon had been converted to Christianity; while the man of the North hated as a renegade him who, once proud of the same descent as himself, had left his warrior faith for the new creed."—*Rise of the English Constitution*, 3rd ed. pp. 30, 39.

Seventeenth Sunday after Trinity.

), we pray thee that thy
) may always prevent
follow us, and make us
continually to be given to all
good works; through Jesus
Christ our Lord. *Amen.*

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es.—In Exodus there is recorded an address of Moses
ıe Almighty, and also the answer with which he was
ured. Moses was about to start on a perilous journey
ompany with the Israelites, and he seems to have fully
he great responsibility which was entailed upon him as
r of God's chosen people. Anticipating therefore the
ulties of his position, he speaks thus to the Divine Be-
from whom he had received his high commission: "If
presence go not with me, carry us not up hence."—Exo-
xxxiii. 15. This prayer corresponds to the one con-
d in the Collect appointed for this day. We, as
stians, are journeying towards the heavenly Canaan;
are beset by trials, dangers, and temptations; enemies
vhom Satan is the chief) are about our path, and we
God's continual presence to go before and follow us, if
ope to enter at last into our promised rest.
e Collect which we use to-day, though very brief seems
mprehend everything of which the Christian stands in
. It may be traced through the Sarum *Use* (A. D. 1085)
e Sacramentary of Gregory (A. D. 590).

stions.—To whom do we address the prayer contained
his Collect? You say "to Jesus Christ;" but we
ld hardly end the Collect with the words "through
Christ," if this were the case: therefore it must be ad-
ed to some *other* person; *who* is that person? [God.]
t do we pray may always prevent and follow us?
t do you mean by His *grace?* [His favour and help.]
t does the word *prevent* mean in this Collect? You
it means "to hinder:" it is true that we *generally* use
that sense, but in this Collect it has a *different* mean-
What are the words of Psalm lxxxviii. 13, according
e *Bible* translation? There you speak of your prayer
nting God: can *man* hinder God? Now turn to the
Psalm and verse in your *Prayer-Books*, and tell me
words are there used *instead* of "prevent." ["Come

before."] What does "prevent" *mean* therefore, in some parts of Scripture? [To come (or go) before.] Then you pray in this Collect that God's grace may go before you: for what *purpose* do you pray that it may go before you? [To stir up my *will* to do what is good.] Which of the Thirty-nine Articles expressly teaches you that God's grace must necessarily *prevent* you before you can "have a good will"? [Article X.] Having prayed in the Collect that God's grace may prevent you, what else do you pray that it may do? [That His Grace "may *follow* me."] And which of the Articles teaches you that you still need God's grace *after* you have had a good will? [Article X.] This Article says that we require God's grace to "work with us;" is there any text in the New Testament in which God and man are said to be *fellow-workers?* [2 Cor. vi. 1.] In the text which you have just read, St. Paul means that he, as an apostle, was working together with God to bring *others* to a knowledge of the Gospel; but may *you* be said to be a fellow-worker with God for your *own* salvation? How so? [When God gives me His grace as a means, I must *use* the means.] And when you *have* used the means, is any glory due to *you* for doing so? [No: the glory is God's: "for it is *God* that worketh in me to will and to do of His good pleasure."— Phil. ii. 13. See also Eph. iii. 20.] Does Scripture allude to the possibility of man's receiving God's "grace in vain"? [2 Cor. vi. 1.] God's grace is vouchsafed to a man through the operation of the Holy Ghost: but can you tell me whether any people are represented in Scripture as having always *resisted* the Holy Ghost? [Acts vii. 51.] To what do you pray in the Collect for to-day, that you may "continually be given"? You say "goods works.' What are the fruits of the *Spirit?* [Gal. v. 22–24.] Of course, as you pray to be continually given to *good* works, you desire to be kept from *bad* works. What are the works of the *flesh?* [Gal. v. 19–22.] Whose example are we directed to follow in our daily conduct? [1 Peter ii. 21.] Are we commanded to cultivate the same *mind* that Christ exhibited in His daily life? [Phil. ii. 5.] Bad works (especially those which are called "the works of the flesh," as gluttony, drunkenness, and the like) often spring from a love of ease and self-indulgence. Did our Blessed Lord, while on earth, set us an example of *self-denial* and *bodily hardship?* [Matt. viii. 20.] What does St. Paul say that he himself did to his body?

[1 Cor. ix. 27.*] What does this mean? [He did not pamper his appetites and obey his natural inclinations.] Whose soldiers are all Christians? [Christ's.] What should they endure as such? [2 Tim. ii. 3.] Mention two messengers of God, who prepared themselves for "all good works" by a life of self-denial. [2 Kings i. 8; Matt. iii. 4.] By whom were dresses of camel's-hair worn? [By the poorest and meanest persons.] Where did those live who wore soft clothing? [Matt. xi. 8.]

Eighteenth Sunday after Trinity.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this day was contained in the Sarum *Use* (A. D. 1085) in a very brief form. It simply consisted of a petition for grace to shun the contagion of the devil (vitare diabolica contagia), and follow the only God with a pure mind. The words "to withstand the temptations of the world, the flesh," &c., were inserted in A. D. 1661. The Collect, as it stood previous to this date, was taken from one of the ancient Liturgies, probably that of Gregory. (A. D. 590).

The reader can hardly fail to observe the great similarity that subsists between the first part of the Collect and the answer to the third question in the Catechism. This answer was originally expressed and punctuated in the following manner:—"That I should forsake the devil, and all his works and pomps, the vanities of the wicked world . . ."

* The Greek verb ὑπωπιάζω (translated "keep under" in this passage and in Luke xviii. 5, rendered "weary") signifies *to strike beneath the eyes.* The part of the face which is just below the eyes being very tender, the word conveys the idea of subjecting the body to excessively severe treatment. It may be well to notice this point, inasmuch as the translation, hardly carries with it the force of the original text of the passage.

Questions.—What do you here beseech God to grant His people? What is meant by *grace?* For what *purpose* do you pray that God's people may have grace? Then what are here said to be our enemies? You pray for grace to *withstand* them: what is meant by withstanding them? [Resisting them, or bearing up against them successfully.] You mention *the temptations* of the world, the flesh, and the devil: in what *two* senses is the word *tempt* used in Holy Scripture? You do not appear to know: tell me for what purpose the *devil* tempts men? [To lead them into sin.] Well, this is *one* sense in which the word "tempt" is used; but does *God* ever tempt men? [Yes; He tempted Abraham: Gen. xxii. 1.] Do you mean by this, that God tempted Abraham in the sense in which the *devil* tempts men? Where are you told that God does *not* tempt men in order to lead them into sin? [James i. 13, 14.] Then what do you mean by saying that God tempted Abraham? [He *tried* Abraham's faith.] Did God do this because He could not know *beforehand* whether Abraham would or would not obey? [No; for He knows long before what will happen: Psalm cxxxix. 2.] *Why* then did He tempt Abraham? [To give him an *opportunity* of proving his faith and obedience.] So that you see we use the word "tempt" in two senses: (1.) to lead into sin; (2.) to afford man an opportunity of proving his faith and obedience: in *which* of these senses do we employ it when we speak of the temptation of the world, or the flesh, or the devil? And in which sense when we use the word in reference to *God's* dealings with men? What is meant in the Collect by the temptations of the *world?* [The temptations of power, of vain pomp or show, of pleasure, of wealth, of evil companions, of business, idleness, &c.] How does it happen that these things have a *bad* effect on us? [The fall of man has so corrupted his nature that these draw his heart away from God.] Are we commanded in Scripture *not* to love the world? [1 John ii. 15.] Can you mention any one who was led by love of the *world* to forsake a good work which he had begun? [2 Tim. iv. 10.] Mention some one who was led astray by love of *wealth.* [Luke xxii. 4, 5.] And some one also who preferred his own *glory* to God's. [Acts xii. 21, 22, 23.*] Who often

* The Herod mentioned in this text was *Herod Agrippa*, the *grandson* of the first Herod (Herod the Great) and son of Aristobulus. The history *of the Herods* may be thus briefly stated:—Herod the Great was not a

uses the things of this world as means by which to tempt us from the love of God. [The devil.] Can you name one who was tempted by the devil by means of the *show* of this world? [Luke iv. 5–7.] And how did Jesus answer him? [Luke iv. 8.] You mention in the Collect the temptations of the flesh; what is meant there by the *flesh?* [The appetites or desires of the body.] Name some of these. [Gluttony, drunkenness, sloth or indolence, &c.] When did you promise to *renounce* "the sinful lusts of the flesh"? Where in Holy Scripture do you find a *list* of the works of the flesh? [Gal. v. 19–21.] What is said in reference to the lusts of the flesh in the latter part of the Ninth Article? Do men imitate the *devil's* example when they yield to the sinful lusts of the flesh? [No; because the devil has no bodily desires or appetites to gratify.] For whom, however, do men make themselves fit *companions* when they obey the evil desires of the flesh? [For devils.] Prove this from Scripture. [Those only will dwell with God who are *pure* in heart. Matt. v. 8.] You pray for grace to withstand the temptations of the devil; what are you taught in Scripture in regard to the devil? [(1.) That he is a *person;* (2.) that he is an *evil* person; (3.) that he *leads* men into evil.] Prove that he is a person. [Personal *acts* are attributed to him, 1 Peter v. 8; John viii. 44; Matt. iv. 3. *Names* are given to him in Scripture, implying personality, Rev. ix. 11; Matt. xii. 24; Job ii. 6.] What does the word *devil* mean? [An accuser, Rev. xii. 10.] And the word *Satan?* [An adversary, 1 Peter v. 8.] And the words *Abaddon* and Apollyon, Rev. ix. 11? [The destroyer.] Does the devil tempt men through the agency of *other* men? [1 Kings xxii. 21, 22.] Does he probably tempt men by means of other evil *spirits?* [Yes; for he is called the *prince* of the devils (Matt. ix. 34), from which it would seem that he ex-

native of Judæa, but of Idumæa. His father, Antipater, a crafty politician, had made himself an ally of the Romans, and obtained for his son Herod (the Great) the tetrarchy of Galilee; but in course of time Herod's power became supreme in Judæa also. Herod, dying, left his kingdom to be divided among his sons (Luke iii. 1), and Antipas obtained Galilee and Perræa. As the first Herod (miscalled the Great) had made himself a murderer by taking the lives of his own wife Mariamne and the innocents at Bethlehem, as well as of his sons Alexander and Aristobulus, so Antipas trod in his father's steps by taking the life of John the Baptist. Herod Agrippa (Acts xii, 1–3) was the son of the murdered Aristobulus; and Herod Agrippa the Second (Acts xxv. 13) was the son of the first Herod Agrippa, mentioned in Acts xii. 1–3.

ercises authority over them, and makes them do his bidding.] On what occasion did Jesus set us an example of *resisting* the devil? [At his temptation, Matt. iv.] What does St. James say about resisting the devil? [James iv. 7.] With what do you pray that you may follow God? You say the *only* God; against what sin does the word *only* guard you? [Polytheism.] What is polytheism? [Having many gods.] Which of the Ten Commandments prohibits this sin? [The First.]

Nineteenth Sunday after Trinity.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for this day was probably taken from an ancient Liturgy and inserted among others in the *Use* of Sarum (A. D. 1085.) The words "Thy Holy Spirit" were substituted in 1661 for "the working of Thy mercy."

The Epistle for the day has reference to several sins which spring from the "ignorance and blindness of the heart" of fallen man.

Questions.—To whom is the prayer addressed which is contained in this Collect? What word may you use instead of "forasmuch as"? [Because.] Whose help do you require in order that you may please God? Will a man's works, done *without* the grace of Christ, be pleasing to God? Where does the Church teach you this? [In Article XIII. "Works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God."] What *reason* does the Church give for this assertion in the same Article? ["Forasmuch as they spring not of *faith* in Jesus Christ."] Where are we told that *without* Jesus we can do *nothing*? [John xv. 5.] What does this text mean? [That without Christ we can do nothing *pleasing to God.*] *Does St. Paul* teach us much the same doctrine? [2 Cor. iii.

5.] Then against what sins do the Collect for the day, and the text just read, guard you? [Pride and self-sufficiency.] Did St. Peter at any time trust in his own moral strength? [Matt. xxvi. 35.] Can you tell me what he did soon after he had made so firm a declaration of his intentions? [Matt. xxvi. 74.] But now to come back to the Collect. You say that *without God* we cannot do what is pleasing in His sight; have we, therefore, no righteousness with which to plead our cause? [No.] By what, then, are we justified or *accounted* righteous in God's sight? ["We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, *by Faith*, and not for our own works or deservings: wherefore, that we are justified by Faith only is a most wholesome doctrine."—Art. XI.] But what *kind* of faith must we have in order to please God.] [James ii. 18.] Can you point out at least one way in which justification and sanctification differ from each other? [Justification is a *single* act done at once, sanctification is a *gradual* work.] Explain this by something relating to a Christian child. [In the case of a Christian child, God's *receiving* him into His family is a *single* act, complete in itself; but God's *sanctifying* him through the Holy Ghost, and training him up in His faith and fear, is a *gradual* work.] Because we cannot of *ourselves* please God, what do we pray in this Collect that the Holy Spirit may do? What does the word "*direct*" mean in this place? [Making the heart turn towards what is holy.] Where is the state of the heart spoken of in Scripture as being of the greatest importance? [Prov. iv. 23; Matt. xii. 34.] And in *what* things do we beseech God to direct and rule our hearts? [In *all* things.] Now the word "all," as used in the Collect, guards you against the error of supposing that we require the help of the Holy Ghost in the greater and more important matters of life *only:* quote a text of Scripture which teaches you that *every* thing, however trifling it may seem, must be hallowed by religion. [1 Cor. x. 31.] Mention the name of a runaway servant who, after he had become a Christian, was sent back to his master to perform his *usual* duties religiously. [Philemon 10–15.] Through whom do you offer this prayer to God? [The teacher may ask the *four* last questions on the Collect for the *Thirteenth Sunday after Trinity*.]

Twentieth Sunday after Trinity.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect specially appointed in the services of this Sunday is contained in the Sacramentary of Gelasius, A. D. 494; and also in the *Use* of Sarum, drawn up in A. D. 1085 by Osmond, Bishop of Salisbury. It is almost * a verbatim or literal translation of the Latin original. In the English Prayer Book, the Collect reads "may cheerfully accomplish those things that Thou wouldst have done."

The Epistle sets before us the duties of finding out as far as possible, what the will of the Lord is, and of exhorting one another by psalms, hymns, and spiritual songs, to a diligent performance of it: in other words, a prompt and cheerful obedience is stated to be one of the chief characteristics of the Christian. The Collect embodies precisely the same teaching. This may be seen from the following petition: "That we, being ready both in body and soul, may cheerfully accomplish those things that Thou commandest, through Jesus Christ our Lord." In the Gospel for the day, the necessity of readiness in our Master's service is taught by the parable of the man without the wedding garment, and by the parable of the guests who came not to the marriage of the king's son.†

Questions.—From what things do you ask God to keep you? And what do you *call* God when you thus pray to

* The last clause of the Collect is: "Ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur."

† "The Gospel of the day is Matt. xxii. 1–14. 'The Parable' contained in it and that which is found at Luke xiv. 16, are not to be confounded with one another, as if they were only two different versions of the same discourse, though Calvin indeed and others have so confounded them. It is true that the same image lies at the root of both,—namely, that of an invitation to a festival: yet it is plain that they were spoken on very different occasions; that at a meal, this in the Temple; and that too at a much earlier period of our Lord's ministry than this."—*Notes on the Parables, by R. Chenevix Trench, D. D.* 2nd ed. p. 213.

Him? ["Almighty and Most Merciful."] Is there any *reason* why, when asking to be delivered from hurtful things, you should call Him *Almighty?* [To express my belief in His being *able* to grant what I ask.] And any reason why you should call Him *Most Merciful?* [To express my belief in His *willingness* to grant what I ask.] You pray to be kept from all things that may hurt you: into what two classes may hurtful things be divided? [(1.) Into things hurtful to the soul; (2.) into things hurtful to the body.] Mention some things which are hurtful to the *soul.* [(1.) "The crafts and assaults of the devil;" (2.) the temptations of bad persons.] What things hurtful to the *body* are mentioned in the *Litany?* ["Lightning and tempest; plague, pestilence, and famine; battle and murder, and sudden death."] Peculiar positions in life expose persons to peculiar dangers, either spiritual or temporal: to what dangers are *travellers* especially exposed? [To bodily accidents.] Does the Church teach you to *pray* for travellers? Where? [In the Litany: "All that travel by land or by water."] To what dangers are *soldiers* especially exposed? And those who work in *mines?* To what spiritual dangers are those persons exposed whose talents are frequently praised by their friends and acquaintance? [Pride of heart, and frequently contempt for others.] And to what danger are those persons exposed who live among irreligious people? [To the danger of either becoming forgetful of their religious duties, or lukewarm in the discharge of them.] You have now mentioned several things which are hurtful to us as individuals: mention some which are hurtful to us as a *nation.* [Civil* and other wars, conspiracy, rebellion, too great or

* The chief civil wars of Great Britain were—The wars of the Barons against Henry III., 1265; of the usurpation of Henry IV., 1400; of the "Roses," 1452–1471; the war between Richard III. and Henry VII., 1485; that between Charles I. and the Parliament, 1642–1651; the Scottish war under the Pretender, 1715–16; that under the young Pretender, 1745; the war in Ireland under Tyrone, 1599; under O'Neil in 1641; and the Great Rebellion of Ireland, 1798. Great as were the sufferings and desolation occasioned by these wars, they were far surpassed by the savage cruelty and evils of all kinds consequent on the civil contests between Stephen and Matilda, the daughter of Henry I. "In this time," says the Saxon Chronicle, "were all dissension and evil and rapine. Thou mightest go a whole day's journey, and never shouldst thou find a man sitting in a town, nor the land tilled. Wretched men starved of hunger. Never yet was there more wretchedness in the land, nor ever did heathen men worse than they (the rival barons) did; for after a time they spared neither church nor churchyard, but took all the goods that were therein

too sudden an influx of wealth, famine, &c.] You speak in the Collect of being ready *both* in body and soul: where in Scripture are we told to glorify God *both* with our bodies and souls? [1 Cor. vi. 20.] As what *kind* of a "sacrifice" does St. Paul tell us we should present our bodies to God? [Rom. xii. 1.] In the text which you have just read, the bodies of Christians are represented as "a living sacrifice": are they ever represented as being the *dwelling-places* of the Holy Spirit? [1 Cor. iii. 16.] And being the dwelling-places of the Holy Spirit, what are they expressly called in consequence? [(1.) The *temples* of God, 1 Cor. iii. 16, 17; (2.) the *temples* of the Holy Ghost, 1 Cor. vi. 19.] To return to the Collect; after praying that you may be ready, both in body and soul, to do God's will, what do you further ask? Since you pray that you may accomplish what *God* would have you do, and not what may be most pleasing to *yourself*, what *lesson* are you taught by the Collect? [To be *resigned* to God's will.] Repeat the petition in the Lord's Prayer which teaches you the same lesson. Repeat also the words uttered by our Lord in the Garden of Gethsemane which teach you the same duty. [Matt. xxvi. 39.] What was the exclamation of Eli in reference to the duty of submission or resignation? [1 Sam. iii. 18.] What evil had come upon the house of Eli? What other suffering was our Lord to endure soon after His agony in the Garden of Gethsemane? Was Eli to suffer for his *own* sin? [1 Sam. iii. 13.] Was *Christ* to suffer for His own sin? For *whose* sins did He suffer? In what *manner* do you pray that you may accomplish those things that God commands? [Cheerfully.] Have the *Martyrs* of the Church frequently set an example of *cheerfulness* in facing death? [Yes; cheerfulness characterised the martyrdom of the primitive Christians.] But it is not likely *you* will be called on to *die* for Christ's religion: have you nevertheless suffering to undergo for His sake, and a work to accomplish for Him? And how should you do this? [Cheerfully.]

and burned the church. If two or three men came riding to a town, all the township fled from them, concluding them to be robbers."

Twenty-first Sunday after Trinity.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect appointed for the service of this Sunday is taken from the *Use* of Sarum (A.D. 1085), and it is contained also in the Sacramentary of Gelasius A.D. 494.

Though brief, it is at the same time very comprehensive. It inculcates in an indirect way the duties of *repentance* and *faith*, for, while we offer up our petition for "pardon and peace," we should remember that pardon and absolution are promised only to those "that truly *repent* and unfeignedly *believe* God's Holy Gospel." It is further suggestive of the Christian duty of forgiving those that have offended us, as readily and as sincerely as we would seek forgiveness for ourselves from God. There is at least one point of resemblance between the Gospel for the day and the Collect. The nobleman whose son was sick at Capernaum entreats our Lord to come down and heal his child. The answer which the nobleman receives is somewhat discouraging: indeed, at first sight it seems to convey a mild remonstrance, on account of the anxiety of the Jews to see "signs and wonders." The request of the parent, however, is repeated with increased earnestness, and is then granted: "Go thy way," said our Blessed Lord, "thy son liveth." From this narrative we learn how ready and willing our Saviour is to favour the signs of a hearty belief in His power and goodness, and this not merely in relieving temporal suffering, but in pardoning and comforting the penitent.

Questions.—What is the *first* thing for which you pray in the Collect? [Pardon.] Substitute some other words for "pardon." [Forgiveness of sin; remission.] And how do you *address* God in the Collect? Is there any special reason why, when asking for pardon, you should call Him a *merciful* Lord? [Yes; it is through His *mercy* in Christ that we obtain the pardon of our sins.] Why do we say that it is through His mercy *in Christ?* [Christ's *death* is the ground on which God pardons sinners.] What does Holy Scripture teach us about the connection between the shedding of blood

and the *remission* (or pardon) of man's sin? [Heb. ix. 22.] How was the shedding of Christ's blood *pre-figured* or foreshadowed in the Jewish Church? [By various sacrifices in which the blood of the animals was shed: see Lev. i., iii. 5, iv. 3–10, ix. 9–12.] Before Christ ascended into Heaven, did He leave in the Christian Church any *means* by which the benefits of His death are extended to men? What are these means called? [Sacraments.] Can God save a man *without* these means? [Yes, undoubtedly; but as He has *appointed* them as means, we should sin by neglecting them.] Suppose a person is placed in a heathen country, or at a distance from a properly ordained minister, and cannot use these means, may he obtain salvation without them? [Yes.] To meet such cases as these, do you know what the Catechism says about the Sacraments? [That they are *generally* necessary to salvation.] What is meant here by *generally* necessary? [They are necessary to salvation *except* when we are not in a position to receive them.] Does the Church anywhere teach that a person "*doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth*"? [See the *third* rubric at the end of the office for "THE COMMUNION OF THE SICK."] But in what case *only* is this statement true? [When the person is spiritually prepared for Communion and there is "*a just impediment*" to his receiving the Sacrament.] What is this called? [Spiritual Communion.] In which of the Sacraments is birth sin or original sin washed away? [Baptism.*] Is remission of sin obtained by the *faithful and penitent* who receive the *Lord's supper*? You say Yes: prove this from the office of the Holy Communion.† You have said that the death of our Lord is the ground of our pardon, and that the benefits of that death are extended to the faithful and penitent in the Sacraments; what ought you to *do to others* if you desire to obtain pardon from God? [Forgive those who have offended me.‡] In

* "Sanctify this water to the mystical washing away of sin."—*Ministration of Public Baptism.* "Death unto sin and a new birth unto righteousness."—*Church Catechism.* "One baptism for the remission of sins." —*Nicene Creed.* See also Acts ii. 38.

† "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that *our sinful bodies may be made clean* by His body, and *our souls washed* through his most precious blood.

‡ The Christian character of Joseph Addison was seen in the last act of *his life, as well as* in his conduct at other times. When on his death-bed

what *prayer* do you ask to be forgiven even as you forgive? In which of our Lord's Parables are you taught the duty of forgiving others? [The Unmerciful Servant, Matt. xviii.] You pray in the Collect for *peace* as well as pardon: what *kind* of peace is meant? [Inward peace, or peace of heart and mind.] What is said of this peace in Holy Scripture? [Phil. iv. 7.] Can the wicked enjoy true peace? [Isa. xlviii. 22.] For what purpose do you ask for pardon and peace? ["That we may be cleansed," &c. See Collect.] You ask for grace to serve God with a *quiet* mind; what does Holy Scripture declare about "quietness and confidence"? [Isa. xxx. 15.]

Twenty-second Sunday after Trinity.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect explained below is found in the *Use* of Sarum, A. D. 1085, and was taken from the Sacramentary of the Anglo Saxon Church—a manusript of the ninth or tenth century, contained in the Bodleian Library, Oxford.*

The opening verse of the Gospel and the commencement of the Epistle were arranged in 1549 as they now stand.

Questions.—In *what* do you here pray God to keep His Church? What is meant by *godliness?* [Holiness; the

he sent for his friend Gay to come to Holland House. To Gay's surprise the dying man implored his forgiveness. "Poor Gay, the most good-natured and simple of mankind, could not imagine what he had to forgive. There was, however, some wrong, the remembrance of which weighed on Addison's mind, and which he declared himself anxious to repair. Gay supposed that some plan to serve him had been in agitation at court, and had been frustrated by Addison's influence. It appears then that Addison on his death-bed called himself to a strict account, and was not at ease till he had asked pardon for an injury which would have caused disquiet only to a very tender conscience."—MACAULAY'S *Life and writings of Addison.*

* Palmer, *Orig. Lit.* i. p. 313.

service of God] In what *kind* of godliness do you pray it may be kept? Whose especial office is it to sanctify the Church? [The office of God the Holy Ghost.] What is the Church said to be in this Collect? Does *Holy Scripture* represent the Church as a "household"? [Eph. ii 19, compared with the three verses which follow it: Gal. vi. 10] Who is the head of this household? [Eph. i. 22; Col. i. 18.] How do men become members of it? [By baptism *—the *only* mode of our admission into it.] The Church or household of God is called "Holy" in the Creeds: are there, therefore, no *bad* members in the Church? [It contains *both* good and bad members: on earth "the evil be ever mingled with the good."—Art. XXVI.] Did Christ when on earth teach this truth? In what way? [By such parables as the Wheat and the Tares; the Net which brought up both bad and good fish; the Vine with fruitful and unfruitful branches.†] When will the good and the bad members be *separated?* Did Jesus fore-tell this act of separation? In what way? [By such illustrations as the separation of the sheep and the goats, the wheat and the tares, the good and bad fish.] *From* what do you pray God to keep His Church free? *Through* what do you pray it may be kept from all adversities? You say through God's protection: has Christ *promised* to defend or protect His Church? [Matt. xvi. 18.] Has He promised also to *be with* the duly appointed successors of the Apostles? [Matt. xxviii. 20.] Why could He not be with the Apostles themselves to the end of the world? [They ceased to live, not many years after the delivery of the promise; and, therefore, though He is omnipresent, He could not be with them in their character *as Apostles.*] Who have *succeeded* the Apostles as overseers of the Church of Christ? [The Bishops.] What does the word Bishop *mean?* [An *overseer:* it is derived from a Greek word ‡ having this meaning.] What are the *three* orders of ministers in Christ's Church? [Quote the Preface to the Ordinal.] After praying that the

* "Entered we are not into the visible Church before our admittance by the *door* of Baptism."—Hooker, iii. 1–6, quoted in *Theophilus Anglicanus*, chap. ii. p. 8, 8th ed.

† "The Church is the Ark in which were clean and unclean animals; the Holy City in which Jebusites remained mixed with God's faithful people; the Apostolic Company in which was a Judas as well as a Peter, James, and John.'—*Theophilus Anglicanus*, chap. ii. p. 10.

‡ Ἐπισκοπος, Episcopus.

Church may be kept free from all adversities, to what do you pray it may be *given?* How do you pray it may serve God? [Devoutly.] Is there any *example* in Holy Scripture of an *increased* devotion of the Church to God's service, after it had been delivered from adversities? [The Churches of Judæa, Galilee, and Samaria, after the conversion of Saul who had persecuted them, Acts ix. 31.] *In what* do you pray the Church may serve God? ["Good works."] To whose glory? You say "good works"; what is the *chief* good work which the Church as a *body* is doing for God? [*Glorifying* Him by increasing the number of His servants and worshipers. [What has *each* member of the Church to do for God? [Serve Him not only with the lips, but in His life.] What is said in the *Te Deum* * about "the Holy Church throughout all the world"? [It "acknowledges" God as the Father of an infinite Majesty, Christ as God's adorable, true, and only Son, and the Holy Ghost as the Comforter.]

* It is uncertain to whom the honour of having composed this beautiful hymn is due. The reader is probably acquainted with the old legend, that at the baptism of St. Augustine (A. D. 386) by St. Ambrose, Bishop of Milan, it was sung by the two saints alternately, being as it were composed by inspiration. Although in the Breviary it is called the Psalm *Te Deum*, or "Canticle of Ambrose and Augustine," there appears to be no foundation whatever for the legend to which allusion has just been made. By some the authorship of the hymn has been attributed to Hilary, Bishop of Poictiers (A. D. 355), by others to Hilary, Bishop of Arles (A. D. 440), and others have claimed the honour for Nicetius, Bishop of Trèves (A. D. 535). It was no doubt composed for the use of the Gallican Church, and in two very ancient manuscripts Archbishop Usher found its origin ascribed to Nicetius. In 1549 it was orderd to be used daily, *except in Lent.* The exception was *omitted* in the rubric of the Second Prayer-Book of Edward VI.

Twenty-third Sunday after Trinity.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

Notes.—The Collect for the Twenty-third Sunday after Trinity formed part of the *Use* of Sarum (A. D. 1085), and was taken from the Sacramentary of Gregory, A. D. 590.

The Epistle which follows it contains a word which is frequently misunderstood. The word is "conversation," which occurs in the following passage: "For our conversation is in heaven; from whence also we look for the Saviour our Lord Jesus Christ." The original (πολίτευμα) here translated conversation, signifies a *state* or *community*, and the sense of the passage is simply "For our *citizenship* is in heaven," &c. (See Macknight on the Epistles.)

Questions.—To whom do you pray in this Collect? What three names do you apply to Him? [(1.) Our *Refuge;* (2.) our *Strength;* (3.) the *Author* of all godliness.] What does the word *refuge* mean? [Shelter from danger and distress.] From what two *kinds* of evils is God our refuge? [(1.) Evils which assault the *soul;* (2.) evils which hurt the *body.*] Mention certain evils which assault the *soul.* [The temptations of Satan; the temptations of evil persons; also of wealth and power, unbelief, despair, and many others.] Mention evils which hurt the *body.* Who is the great enemy against whom God is our Refuge? Has God promised not to allow us to be tempted above that we are able to bear? [1 Cor. x. 13.] Where in Holy Scripture is God expressly declared to be our "refuge and strength"? [Ps. xlvi. 1.] Now there is a slight difference of meaning between the two expressions, "God is our refuge," and "God is our strength:" when more especially is He our *Refuge* in trials and dangers? [When He protects us by *removing* them.] And when more especially is He our *Strength* in trials and dangers? [When He gives us *strength to bear them.*] Can you name any persons mentioned in Scripture who found God to be their refuge or strength? [Jacob,

Joseph, Moses, Job, David, Elijah, Daniel, &c.] State some particular event concerning *each* of these, proving God to have been his refuge or strength. You say *God* is the author of all godliness: what is here meant by *author?* [The *source* of all godliness.] Whose especial office is it to sanctify men and assist them to become godly? [The office of God the Holy Ghost.] Then in what sense can *God the Father* be said to be the *Author* of all godliness? [After man had fallen from original righteousness, it was *God* who ordained that the Son Christ Jesus should die, and that the Holy Ghost should come to restore him.] What do you ask God to be ready to hear? Mention a case in which God *did* hear the devout prayers of the Church in behalf of a person. [Acts xii. 5, 7, 11.] How do you pray that you may ask things of God? Then with what are you to pray besides the lips? In what part of our Prayer-Book does the Priest say "Lift up your *hearts*"?* [*Communion Office.*] What does St. James tell us about "the effectual fervent prayer of a righteous man"? [James v. 16.] Did Jesus ever accuse persons of drawing nigh to God with the lips *only?* [Matt. xv. 1, 7, 8.] What qualities does God expect in our prayers? [(1.) *Sincerity.* (2.) *Faith.* (3.) *Submission* to His will.] Suppose you cannot state your wants *fully;* will God know perfectly what you desire? ["He knows our necessities *before* we ask, and our ignorance in asking."] What do you think is meant by the injunction in 1 Thess. v. 17, "pray without *ceasing*"? [It does not mean that we should be *always* praying, but that we should encourage a *prayerful disposition.*]

* This is called the "Sursum Corda." The complete sentence in Latin is "Sursum corda elevate;" in the Liturgy of St. James it is Ἄνω τὰς καρδίας. The Sursum Corda is part of all the ancient Liturgies, and it is found in the Alexandrine Liturgy which was used in the *second* century.

Twenty-fourth Sunday after Trinity.

O LORD we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Notes.—The Collect appointed for this Sunday was copied from the Sacramentary of Gregory (A. D. 590), and made a part of the *Use* of Sarum in A. D. 1085.

The Epistle, Col. i. 3–12, was appointed in 1549, instead of v. 9–11. At the same time the narrative recorded in the Gospel for the day was completed by the insertion of verses 23–26. The "bountiful goodness" of God, to which reference is made in the Collect, is abundantly manifested in the sympathy shown by His Son for the suffering woman mentioned in the Gospel. Who that meditates on the words of tenderness uttered by our Lord, and on the faith of her who sought His aid, can doubt the willingness of God to "absolve" His faithful "people from their offences," and deliver them from "the bands of those sins which by their frailty they have committed"?

Questions.—What do we here beseech God to do? What does "absolve" mean? [To loose men from the punishment due to sin.] What is that punishment? [Rom. vi. 23; Ezek. xviii. 4.] What is here meant by *death?* Everlasting separation of soul and body from the presence of God.] Mention a case in which God sent a person to pronounce the absolution of some other person. [2 Sam. xii. 13.] What does the word *audible* mean? [That can be heard.] Has Christ provided that in his Church there shall be an *audible* declaration of pardon and absolution? To *whom* does the Church say God has given power and commandment to declare and pronounce the absolution and remission of sins? [See Form of *Absolution* in the Order for Morning and Evening Prayer.] Quote the words of Scripture used by our Lord when He left this power and commandment with His Church. [John xx. 22, 23; Matt. xviii. 18.] When is this power given to the minister? [When He is *ordained Priest.* See the *Office for Ordering Priests*, Prayer-

Book.] But what qualification must the *people* have if the words of absolution pronounced by the Priest are to have effect? [Penitence: "to His people being penitent." See *Form of Absolution.*] If the people are *not* truly penitent, will the words of absolution avail? [Certainly not.] Is it God who absolves or the Priest? [God: "*He* pardoneth and absolveth."] But what may the Priest be called when pronouncing absolution? [God's ambassador.] *Through* whom or for whose sake does God absolve the penitent? [Christ's.] If a person be truly penitent, cannot God pardon and absolve him *without* the ministry of a Priest? [Certainly; for He is Almighty.] What indeed may be said about all the *means* which God has appointed? [That they are generally necessary only because He *has appointed them;* and that if He had chosen, He could have saved man *without* them.] But is it right in you to neglect *any* means which God has appointed? [It is a *sin* to do so.] And is the audible pronouncing of the words of absolution by the Priest *one of the means* by which God makes known His power and love to the penitent person? [Yes.] How many Forms of Absolution are contained in our Prayer-Book?* [Two.] Where are they? [In the Order for Morning and Evening Prayer, and one of them is also in the Office for the Holy Communion.] What does the word "offences" mean in this Collect? From what do you pray to be delivered? Why is the word "bands" used in the Collect? [To show the *force* or *power* which our sins have over us.] By *what* do we say we have committed these sins? What does "*frailty*" mean? [Our natural weakness.] How did man become weak in his nature? Why is the first sin committed by man called the Fall? Suppose we *wilfully* sin against God, will it be a sufficient excuse to say that our frailty or natural weakness made us sin? Is it very dangerous to sin *wilfully?* [2 Pet. ii. 21.]

* If any one objects to the Prayer-Book because it contains such Forms, it may be well that he should notice a remark of *John Calvin*, who certainly cannot be suspected of any very strong predispositions in favour of ancient rituals: "We are every one of us ready to admit that, after a general confession, to subjoin some signal promise which may excite hope of pardon and reconciliation is a very useful and beneficial practice; and from the very beginning I was desirous of adopting this method, but I yielded too easily to the apprehensions of others."—(CALV. *Respon. de Eccle. Rit.*, p. 206. Amsterdam ed. 1668.) Here then it appears that Calvin regretted his being compelled to dispense with forms of absolution.

Twenty-fifth Sunday after Trinity.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Notes.—This is "the last of the Sunday-Collects for the year." Considered generally, there is something very solemn in the idea of having come to the last point of a series, whether that series consist of periods of time, of occasional or sustained efforts, or of sharp sufferings. Indeed the last remarks contained in a thoughtful book, the last words of a parting friend, or the last sigh of a dying man, usually appeal to us with solemn weight and deep meaning. Such should be the case when we are called on to offer, in its appointed course, the prayer contained in this Collect. The Church has brought us on our way to the last Sunday of her year; and since the time that we employed this Collect in the public services, we have advanced one year nearer the grave, and judgment, and our unchangeable state.

The Collect may be divided into three parts. The first part declares what God does for us; the second what *we* by His help ought to do; and the third reminds us of the *reward* in store for those who faithfully serve Him. It is contained in the *Use* of Sarum (A.D. 1085), and also in the Sacramentary of Gregory, A.D. 590.

Questions.—What do you pray God to stir up? *Whose* wills do you ask Him to stir up? What do you mean by the expression "to stir up the wills of His faithful people"? [To quicken them; to give them a still greater bias or direction towards His will.] Who gives Christians a good will"? [See Art. X.] And who works with us "when we have that good will?" Would it be right in one who has been baptized into Christ to accuse God of not having given him a will to serve Him? Is it possible for a person to have been inclined to what is good, and yet by his own perversity to *resist* good desires within him? [Acts vii. 51: see *especially* Prov. i. 24–26, 29–31.] Is it possible to *grieve* and even *quench the* Holy Spirit? [Eph. iv. 30; 1 Thess. v. 19.]

What is said of him who being "often reproved yet nevertheless hardens his neck"? [Prov. xxix. 1.] For what *purpose* does the Collect teach you to pray that your will may be stirred up? And *how* do you pray that you may bring forth the fruit of good works? What does *plenteously* mean? [Abundantly.] And how do you pray that you may be rewarded? Does Scripture teach you that God does so reward His faithful people? [Psa. lxxxiv. 11.] Which of the parables teaches you that your reward will be *in proportion* to your obedience to the law of Christ? [The Pounds: Luke xix.] And how are you to prove your obedience? [By *working* out Christ's will; that is to say, keeping His commandments.] Who tells us that keeping God's commandments and fearing Him is "the conclusion of the whole matter"? [Solomon: read Eccles. xii. 13, 14.]

POSTSCRIPT.

The companion volume to the present one is "NOTES, QUESTIONS, AND ANSWERS ON THE GOSPELS FOR THE CHRISTIAN YEAR." *The two books together will, it is trusted, fill up the outline marked out by the Collects and the Gospels which the Church has appointed for the Sundays and principal Holy Days.*

NOTE CONCERNING THE WORD "USE."

As frequent mention has been made of the *Use of Sarum* in the Introductory Notes to the Collects, it may be well to describe the origin of that work, and to furnish the reader with a brief account of the early Liturgies from which it was compiled.

In ancient times the term Liturgy was applied to the form according to which the Holy Communion was celebrated, and not to the order for Morning and Evening Prayer. The Roman and Gallican Liturgies appear to have been the foundation of all the Liturgies of the Western Church, and it seems to have been correctly ascertained that the Gallican Liturgy was of Eastern origin; also that it was generally used in the British Church. This Church was for the most part driven westward into Wales and Cornwall. In A. D. 597, the date of Augustine's landing in this country, it became necessary to introduce a ritual which could be generally adopted by the converted Anglo-Saxons, and also by such ancient British Churches as might still linger within the limits of his arch-bishopric, being subject to their primate at Caerleon in Wales. Augustine's converts would most likely be willing to receive the Roman Use, while the adherents of the ancient British Church would retain their Gallican Use, and there would therefore be great difficulty in obtaining anything like uniformity without some definite arrangement. Augustine in his difficulty referred the subject to Gregory, who gave him permission to adopt *either* Use, or even to select what he considered most suitable from the various Forms and Offices of the Roman Church. The Anglo-Saxons therefore adopted the Roman Liturgy, and the British Churches adopted it so far as to have its assistance in those changes in the prayers and ritual observances which each bishop was at liberty to make for the use of his own diocese. In course of time many different usages in the mode of performing Divine Service sprang up in the various dioceses, all more or less embracing the broad features of the Roman Liturgy. Hence arose separate service-books called *Uses*, some of which there is reason to believe have been entirely lost. The *Uses* which are mentioned in

the Preface to the English Prayer-Book "*Concerning the Service of the Church*, are those of Salisbury, Hereford, Bangor, York, and Lincoln. The first of these, usually termed the Sarum *Use*, is the most remarkable, and in course of time it was generally adopted in the south of England and in other parts of the country. It was drawn up about A. D. 1085 by Osmond, Bishop of Salisbury and Chancellor of England. It was founded, as we have seen, on the Roman Liturgy, and contained most of the Collects and several other prayers now found in our Prayer-Book.

It is beyond the scope of the present work to give an account of the service-books of the middle ages. Indeed, such a history would of itself occupy several pages. It may be desirable however, in concluding this "Note," to state that the *Sacramentary*, *Liber Sacramentorum* or *Liber Mysteriorum*, which at several periods of its history is known as the Sacramentary of *Leo*, of *Gelasius*, and of *Gregory*, contained an order for the administration of Baptism and of the Eucharist, Prayers, and Rites relating to the "Sacraments," and Forms relating to Orders, Marriage, and the reconciling of Penitents. This volume was called the *Missal* in the eighth century, though perhaps this date is somewhat doubtful.

The, *Pie* or *Pica* (so called from the different colours of the text and the rubric), "the number and hardness of the Rules" of which are alluded to in the Preface to the English Prayer-Book, received that name about the 15th century. Previous to this date it was termed the *Ordinale*. It instructed the Priest as to the festivals to be observed and the changes which were to be made in the ordinary daily service.

SYNOPSIS OF THE COLLECTS FROM ADVENT SUNDAY TO THE END OF THE ECCLESIASTICAL YEAR.

*** The following SYNOPSIS has reference to the COLLECTS which have been annotated in the preceding pages. It shows the date and the leading idea of each Collect. The Sacramentary of Leo must be assigned to the year A. D. 483, that of Gelasius to A. D. 294, and that of Gregory to A. D. 590.

COLLECT.	Origin and Date.	LEADING IDEA.
First Sunday in Advent,	(new) 1549	Christ's Second Coming.
Second Sunday in Advent,	(new) 1549	For Grace to profit by the Scriptures.
Third Sunday in Advent,	(new) 1661	For the success of the Ministrations of the Clergy.
Fourth Sunday in Advent,	Gelas. Sacr.	For Grace in running the Christian race.
Christmas Day,	(new) 1549	For Daily Renovation by the Holy Spirit.
Sunday after Christmas Day	The same.	The same.
Circumcision of Christ,	Greg. Sacr.	For Grace to mortify the body, and to obey God's will.
Epiphany,	Greg. Sacr.	For a full enjoyment of Christ's presence hereafter.
First Sunday after the Epiphany,	Greg. Sacr.	For Grace to learn and to perform God's will.
Second Sunday after the Epiphany,	Greg. Sacr.	For God's acceptance of our prayers, and for the gift of His peace.
Third Sunday after the Epiphany,	Greg. Sacr.	For Help in all dangers and all necessities.
Fourth Sunday after the Epiphany,	altered in 1661	For strength and protection in temptation and in dangers.
Fifth Sunday after the Epiphany,	Greg. Sacr.	For Purity of Doctrine in the Church.
Sixth Sunday after the Epiphany,	(new) 1661	For personal Purity now, in order that we may see Christ hereafter.
Septuagesima Sunday,	Greg. Sacr.	For deliverance from the punishment due to our offences.
Sexagesima Sunday,	altered in 1549	For defence against all adversity.
Quinquagesima Sunday,	(new) 1549	For the gift of Charity or Love.
Ash-Wednesday,	(new) 1549	For the gift of Repentance and of Remission of sins.
First Sunday in Lent,	(new) 1549	For Grace to subdue the Flesh to the Spirit of God.
Second Sunday in Lent,	Greg. Sacr.	For deliverance from bodily danger and from evil thoughts.
Third Sunday in Lent,	Greg. Sacr.	For defence against all our enemies
Fourth Sunday in Lent,	Greg. Sacr.	For relief from the burden and the punishment of sin.
Fifth Sunday in Lent,	Greg. Sacr.	For preservation of body and of soul.

COLLECT.	Origin and Date.	LEADING IDEA.
Sunday next before Easter,	Gelas. Sacr.	For Grace to imitate Christ's patience in suffering, and to partake of His resurrection.
Good Friday. *First Collect*,	Greg. Sacr.	For God's care of His family, the Church.
" " *Second Collect*,	Gelas. Sacr.	For obedience on the part of *each* Member of the Church.
" " *Third Collect*,	altered in 1549	For the conversion of Jews, Turks, Infidels, and Heretics to the Faith of Christ
EASTER DAY,	Gelas. Sacr.	For Grace to bring our desires to good effect.
First Sunday after Easter,	(new) 1549	For Grace to put away the leaven of malice and wickedness.
Second Sunday after Easter	(new) 1549	Christ our *pattern*, as well as our Redeemer.
Third Sunday after Easter,	Leon. Sacr.	For Grace to walk worthy of our vocation.
Fourth Sunday after Easter	altered in 1661	On rightly directing and governing our affections.
Fifth Sunday after Easter,	Gelas. Sacr.	For Grace to think and do what is right.
THE ASCENSION-DAY,	Greg. Sacr.	For Grace to ascend with Christ in heart and mind.
Sunday after Ascension-Day	altered in 1549	That we may be exalted by the power of the Holy Ghost to the place whither Christ has gone before.
WHITSUN-DAY,	Greg. Sacr.	That we may entertain the Spirit aright.
TRINITY SUNDAY,	Greg. Sacr.	For steadfastness in the doctrine of the Trinity.
First Sunday after Trinity,	Gelas. Sacr.	Our mortal nature being weak, requires God's grace.
Second Sunday after Trinity	altered in 1661	That God may train us up in the fear and love of His name.
Third Sunday after Trinity,	Greg. Sacr.	For aid in dangers and adversities.
Fourth Sunday after Trinity,	Greg. Sacr.	That God may guide us through things temporal to things eternal.
Fifth Sunday after Trinity,	Greg. Sacr.	That the peace of the world may contribute to the peace of the Church.
Sixth Sunday after Trinity,	Gelas. Sacr.	On Love to God.
Seventh Sunday after Trinity,	Gelas. Sacr.	For growth in true religion, and for the gift of God's good things.
Eighth Sunday after Trinity,	Gelas. Sacr.	Protection from hurtful things.
Ninth Sunday after Trinity,	Leon. Sacr.	For the spirit to think and do what is right.
Tenth Sunday after Trinity	Leon. Sacr.	For Grace to pray for right objects, and for God's acceptance of our prayers.
Eleventh Sunday after Trinity,	Gelas. Sacr.	For Grace to obey the Commandments and to obtain God's promises.

Collect.	Origin and Date.	Leading Idea.
Twelfth Sunday after Trinity,	Leon. Sacr.	For Mercy, and for the good things which we cannot ask for rightly.
Thirteenth Sunday after Trinity,	Leon. Sacr.	For Grace to render God true and laudable service.
Fourteenth Sunday after Trinity,	Leon. Sacr.	For the increase of Faith, Hope, and Charity.
Fifteenth Sunday after Trinity,	Gelas. Sacr.	For God's protection of the Church, notwithstanding the fraility of its members.
Sixteenth Sunday after Trinity,	Gelas. Sacr.	For the protection and sanctification of the Church.
Seventeenth Sunday after Trinity,	Greg. Sacr.	For God's Grace to prevent and follow us.
Eighteenth Sunday after Trinity,	Greg. Sacr. (probably.)	For Grace to withstand the world, the flesh, and the devil.
Nineteenth Sunday after Trinity,	Greg. Sacr. (probably.)	That the Holy Spirit may direct and rule our hearts.
Twentieth Sunday after Trinity,	Gelas. Sacr.	For deliverance from evil, and for a cheerful performance of God's will.
Twenty-first Sunday after Trinity,	Gelas. Sacr.	For pardon and peace and deliverance from sin.
Twenty-second Sunday aft. Trinity,	Angl-Sax. Sac.	For the continual godliness, and safety of the members of the Church.
Twenty-third Sunday after Trinity,	Greg. Sacr.	That God would hear the prayers of the Church, and help its members to pray aright.
Twenty-fourth Sunday after Trinity,	Greg. Sacr.	For absolution from sin and deliverance from its power over us.
Twenty-fifth Sunday after Trinity,	Greg. Sacr.	That God would stir up our wills to enable us to serve Him.

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